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"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, MARCH 14, 1840. NO. 1015.---VOL. XIX.—NO. 11.

RELIGIOUS MISCELLANY.

For the Register and Observer.

POETRY SPECIALLY ADAPTED TO MUSIC.

NO. XI.

Tune: Missionary Hymn.

For a Juvenile School.

1 An aspect meek and lowly,
A temper, ever mild,
And conversation holy
Becomes the favored child.
'T is thus should be requited
The parent's tender care,
Ten thousand gifts united,
Which happy children share.

2 Through all our budding season,
Through all the bloom of youth,
We 'll cultivate our reason,
And pluck the flowers of truth.
Regard the bright example
The young Emmanuel set,
'T will lead to pleasures ample,
And never cause regret.

3 In early, constant duty
There 's little fear of harm;
It robes the world in beauty,
But no deceitful charm;
While fruits of richest flavor,
Each passing month regale,
And flowers of matchless savor
Their mingling breath exhale.

4 Thus, when old age comes o'er us,
Or sickening fears invade,
When death appears before us,
Nor mortal arm can aid,
The thought will give us pleasure,
That we our youth have passed
In laying up that treasure,
Which will forever last. S. W.

NO. XII.

Tune: Greenville.

Paraphrase of Luke xvi. 9.

1 Earthly joys are all precarious,
Waxing now, but waning soon;
Thus may wealth and titles various
Change with every changing moon.

2 Who would found his habitation
On the ever-rolling deep?
Who in frantic calculation
Wheat from magic fields would reap?

3 Mammon's coffers, though capacious,
Little more than dross contain;
Power and splendor are fallacious,
Gained with care, and lost with pain.

4 Wisdom seeks ethereal treasures,
Unexhausted, ever sure;
Gains, enjoys sublimer pleasures,
Drawn from sources large and pure.

5 Yes, she has the skill of changing
Earthly things to things divine;
Carrying onward, not deranging
Heaven's high purpose, blest design.

S. W.

For the Register and Observer.

Mr Editor,—Will you oblige many of your readers, by publishing in the Christian Register, the following Discourse by the late Dr Priestley. It was delivered at the ordination of the Rev. Mr Thomas and John Jervis in 1779.

PHILANTHROPOS.

THE DOCTRINE OF DIVINE INFLUENCE ON THE HUMAN MIND CONSIDERED.

And he spake many things unto them in parables; saying, Behold a sower went out to sow; and while he sowed, some seeds fell by the way-side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth, and forthwith they sprang up, because they had no deepness of earth. And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns, and the thorns sprung up and choked them. But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear.—Matt. xiii. 3–10.

In this parable our Lord gives an account of the reception that his Gospel would meet with in the world, according to the different characters of those to whom it would be proposed. It may, therefore, be considered as a prophecy, and it is a prophecy verified by all history, and indeed by the observation of every day; announcing to us, that the effects of religious truths, and of religious impressions of all kinds, depend upon the disposition of mind with which they are received; so that though the doctrines of the Gospel be the same things in themselves, the consequence of the general promulgation of them will be very various.

Our Lord seems to lay peculiar stress on the doctrine of this parable, by closing it with saying, *He that hath ears to hear, let him hear;* and if we properly attend to it, we shall find that it abounds with the most important instruction, both to those who preach the gospel, and those who hear it. At present I shall consider it in no more than one single point of view, endeavoring to illustrate and inculcate one important truth, plainly intimated to us in it, viz., that all the benefit we are authorized to expect from the gospel arises from the natural effect that *the great truths and motives of it are calculated to produce upon the mind;* that the interposition of the Divine Being in the dispensation of the gospel, *consists solely in imparting those truths, and suggesting those motives, and not at all in giving any supernatural efficacy to the truths or motives after they are presented.* Our Lord evidently compares himself and his apostles, to persons who merely sow seed (which the earth could not bring forth of itself) and this they are represented as scattering promiscuously, without distinction of places or soils, which were just as nature, or previous circumstances had made them. Consequently, where the soil was previously well disposed to receive it, the produce was ample; but where it was on any account, indisposed, the produce was insignificant, or none at all.

The preachers of the gospel, here exhibited in the character of husbandmen, are not represented as altering the quality or condition of the soil itself; and therefore we find that the gospel was sometimes a savor of life, and at other times of death. So though it is elsewhere compared to *light*, which is generally a very welcome thing, yet some are said to *hate this light because their deeds are evil.* Also, though the evidences of the divine mission of Christ were fairly and equally proposed to all; yet our Savior says, that they only who *do the will of God*, i. e. that those who are upright and previously well disposed, *shall know of the doctrine whether it be of God.* Others would be prejudiced, that the strongest evidence would not be properly attended to, and therefore could not have its proper effect; in so much that he expressly tells these bigoted Jews, that *they would not come to him that they might have life;* and applying to them a prophecy of Isaiah, he represents them as so far infatuated by vicious prejudices, that it was *not in their power* to receive the gospel. And unless they had had better dispositions of mind, which he did not pretend to give them, it was really and truly impossible.

In another parable our Lord compares human nature not to the *soil*, as in my text, but to a *fig-tree* growing in it, Luke xiii. 6–9, and in this the nature or quality of the *tree* itself is represented as unaltered, except by the effect that *digging round it* and *dunging* it might produce.

In both these parables, you see (and I doubt not it will be found to be the same in every other, in which the reformation and instruction of men are represented) the *nature of man* is supposed to be a thing that is never operated upon by the divine power *immediately*, but always through the medium of certain means, *without the mind*, naturally adapted to that end. Where man is the *soil*, nothing is done to it besides scattering proper seed upon it, and this seed will take root, or not, according to the previous quality and state of the soil; and when man is a *tree*, nothing is done to *that*, but only to the soil in which it grows; so that though the figures are different, the meaning of the two parables, the instruction we are led to derive from them, is the same, and if we attend to it, we shall find it to be very important indeed, such as, when fully apprehended, cannot fail to alarm and to arouse us to the utmost.

We clearly learn from them, that the agency of God upon the mind of men, though real, and constant (*for in him we live, and move, and have our being*) is not *immediate* or *miraculous* (for if it were immediate it would be the same thing, with what we do term miraculous) but always through the medium of the natural means of instruction and reformation; and consequently that, without proper *opportunity*, and especially without proper *time* for those means to produce their effect, no change is to be expected.

Ministers, therefore, may learn that, under God, who is the author of nature, and by whose agency all causes produce their proper effects, every thing depends upon their labors with their people, and that they can do nothing without labor; and the people may be apprized that, without their own earnest endeavors, concurring with the instruction and admonitions of their ministers, and other means of virtue and religion, they cannot receive any real benefit.

But ministers may likewise learn for their comfort, that, since all the laws of nature, and among them those to which the human mind is subject are uniform, and consequently all causes never fail to produce an adequate effect, according to the circumstances in which they operate; if their admonitions be proper in themselves, and seasonably applied, their labor can never be wholly in vain. They will always have more or less effect, and therefore they may go through with their pious labors with cheerfulness and good hope.

The people, likewise, impressed with the same persuasion, will attend upon the word of exhortation, and diligently apply themselves to all the means of religion; assuring themselves that, whether the effect of their application be visible or not, it is not lost. Their characters are really improving; and by a steady perseverance in receiving proper nourishment, they cannot fail (though insensibly, if the state of their minds be compared at short intervals) to *grow in grace*, till they come to the *full measure of the stature of Christ Jesus our Lord.*

Whereas, without this persuasion concerning the uniformity of the laws of nature respecting our minds and their affections, ministers and people will both be subject to great occasional despondence whenever present appearances happen not to be favorable; and some in consequence of not always feeling (and it is impossible they should at all times feel) a lively sense of religious impressions, will abandon themselves to despair.

We shall learn to respect the laws of nature the more, if we consider the extraordinary provision that the author of nature has made to preserve their uniformity, and to supersede the necessity of the frequent violation of them; which he has done by means of occasional and seasonable miraculous interpositions. In fact, the proper use of miracles has been to make more miracles unnecessary. Also, miracles have generally respected the *external world*, and have had their effect on the minds of men in a natural and regular manner; and, therefore, they have produced very different effects according to the previous different states of men's minds. And indeed, all external miracles, all that appear to have ever been provided in the history of the various dispensations of God to man, have been insignificant, *and the whole plan of them was idle and absurd*, if it was necessary that *internal miracles* should be wrought also. If moral impressions were made upon men's minds by an immediate divine agency, *to what end has been the whole apparatus of revealed religion?* For what rational purpose were all the miracles wrought by Moses, by Christ, and by the Apostles, (the only object of which was to impress the minds of men with a conviction of the divine mission of certain teachers of religion, and, thereby, of the credit that was due to their instructions, in order, finally, that such instructions might the more easily produce that excellence of moral character which, in the epistle of Peter, is called a *divine nature*) if the Divine Being had, after all this, still found it necessary to produce this excellent disposition and character by his own immediate agency.

Has not God, at all times, the most intimate access to the minds of men, and cannot he who made us at first, new-make us, and new-mould us as he pleases. Is it not in his power, by a word, a volition (that word and energy by which he spake and it was done, by which he commanded, and the whole creation stood fast) to change the hearts of the worst of men in an instant, and make them breathe the spirit of the purest angels; and cannot he preserve them in this state of sinless purity and excellence to all eternity? Certainly this, and every thing else that is possible in itself, is within the compass of his almighty power.

But notwithstanding this, it is evident from fact (whether we shall be able fully to comprehend the reason of it or not) that he has not thought proper to work in this manner. And though it is his wish that all men should be saved, and he wishes not the death of any sinner, but had rather that they should repent and live, he does not think proper to work miracles on the minds of men for this purpose; but only provides authoritative instruction, and proper motives; which being addressed to the mind, operate upon it in an uniform and regular manner.

Thus, when the old world became abandoned to wickedness, he only sent Enoch and Noah to preach to men; but he thought proper to destroy them all, perhaps by a miracle, rather than reform them, as he might have done, by his own immediate agency.

When the Israelites fell into idolatry, and the many horrid vices, at that time inseparable from idolatry, he sent prophets from time to time to admonish them of various impending calamities. But when those admonitions had no good effect, he always thought proper that the threatened calamities, as famine, pestilence, war or captivity, should actually overtake them, rather than give (as with a volition he might have done) a supernatural effect to the warnings and expostulations of his servants, by his own influence upon their minds.

So also when God had compassion on the whole world lying in wickedness, and irrecoverably sunk in superstition and vice, all that he did to reclaim them was to send the gospel among them. And whatever moral good has been produced in the world by it, has been by natural means, and to all appearance, by no other means whatever; these being fully adequate to the effect; and wherever the publication of the gospel, and of the great truths and motives of it, has failed to produce good effects, they have not been produced at all, but men continue wicked and abandoned, doomed to certain destruction.

Our Lord even wept over Jerusalem, desiring, with the greatest affection and earnestness, to reclaim the inhabitants of it, and prevent their impending calamities; but his labors, and those of the apostles, failing of success (that infatuated people continuing in their obstinate impenitency and unbelief) God did not interpose any farther; and though the Jews are styled his peculiar people, he gave them up to the vengeance of the Romans and made their calamities the most dreadful, and of the longest continuance, of any that are recorded in history.

We may assure ourselves, therefore, that God, notwithstanding the love that he bears to men, as his offspring, will certainly suffer them to perish, and undergo the pains of hell, whatever they are, rather than save them from that punishment when they die impenitent, and also, that he will suffer them to die impenitent, rather than employ any other than the usual natural means for their repentance and reformation. So sacred with him are his established laws of nature.

We read of our Lord's giving sight to the blind, limbs to the maimed, and the use of reason to those who were deprived of it; but never of his giving a sound mind, in a moral sense, to those who were destitute of that. For this, though the greatest of all purposes, he made use of nothing but instruction and admonition. He used no other means either to disarm the malice of his enemies, or to correct the imperfections of his best friends. Otherwise Judas would never have betrayed him, nor would Peter have denied him.

It might seem a matter not unworthy of divine interposition, to shorten, or at least to alleviate in some measure, the extreme sufferings of so excellent a person as our Savior; and the wisdom of the world was so much offended at the thought of a suffering Messiah, that in the early ages of Christianity, great numbers could not be reconciled to the thought, and, therefore, maintained that our Lord suffered only in appearance, when in reality he felt no pain; and some in modern times have supposed that he put an end to his own life, before he could have been released from his pains in the course of nature. But, according to the plainest evidence of history, his death was as properly the natural effect of pain and torture (in the exhausted state to which he was previously reduced, especially by his agony in the garden) as that of any criminal who is now impaled or broken on the wheel. And, indeed, the notion of our Lord's availing himself of his miraculous power, to alleviate and shorten his own sufferings, could not but have the very worst effect upon the minds of those who should be called to suffer in his cause, and who must know that they were not possessed of any such advantage.

Lastly, God has been pleased to suffer the Christian religion to be exceedingly debased by a mixture of heathenish opinions and superstitions, and a power to be assumed in his church so contrary to the genius of it, as to be termed in the language of prophecy, anti-Christian, rather than interfere to prevent the operation of natural causes, tending to introduce those corruptions, and to establish that enormous power. And though the Divine Being has resolved to reform his church, to put a period to those abuses, and to overturn that usurped authority, he does it only by means of natural causes; by providing in the usual course of things a better understanding of the scriptures, an increase of knowledge of various other kinds, and a juster sense of men's natural rights and privileges. These causes have been operating some centuries, and will, no doubt, at length accomplish the great ends for which they were provided.

But these means of reforming the Christian church, and restoring it to its pristine purity, are, in all respects, natural, and by no means do they come under the description of miracles. Yet we do, and ought to bless God for the Reformation.

It will be said that, according to the plainest language of the scriptures, God does work upon the minds of men, and that the success of the preaching of the gospel is, in a particular manner ascribed to it. Does not Paul say (1 Cor. iii. 6) I have planted, and Apollos watered, but God gave the increase?

I answer, that this representation is undoubtedly, and most strictly true. The success of the gospel is certainly the work of God; but the question is whether, in this, he works with or without, natural means, and it is not the less his work, because he employs certain means adapted to answer his purposes. His agency is just as complete on one supposition as on the other. All the difference respects the mode or manner of his operation; and it becomes us at all times to look beyond all second causes, to the ultimate and proper cause of all good, which is God only. For strictly speaking, as our Lord himself observed, There is none good but one, that is God; all other goodness being only the effect of his.

In this case, is not the gospel itself called the gospel of God, because he gave it? Was it not by his appointment that Paul preached it at Corinth, and that Apollos watered it; and if, after this, the natural effect of the Corinthians hearing the gospel was their receiving and profiting by it, is not the whole to be ascribed to the God of nature and Providence? Without that constitution of nature by which their minds were disposed to receive the truths of the gospel, and without the providential events of Paul planting the gospel, and Apollos watering it (to which might be added, the miracles God enabled them to perform) the Corinthians had been mere heathens still.

That this language is only the same in which the pious writers of the scriptures describe all the events of providence, overlooking all second causes, and regarding the primary cause only, is evident from numberless passages. Does not the Psalmist (Psalm civ. 27) represent all the beasts of the field as waiting upon God, that he may give them their meat in due season? That thou givest them, says he, they gather. Thou openest thine hand, they are filled with good.

But does God feed wild beasts by miracle, as he fed the Israelites in the wilderness? By no means, though the language, literally interpreted, would denote as much. His feeding them is in the common course of providence, by giving them natural powers for seizing their prey, and thus enabling them to provide for themselves. And very often, not being able to meet with proper food, or being disabled by accidents from seizing it, they actually starve and perish.

In the same manner, therefore, we ought to interpret what is said of God's giving the increase when Paul planted, and Apollos watered; and also what is said of Lydia (Acts xvi. 14) viz., that God opened her heart, that she attended to the things that were spoken by Paul. By a train of previous circumstances and impressions, all under the direction of providence, she was disposed to receive the preaching of Paul with due attention, and without prejudice.

We are instructed to pray that God would give us, day by day, our daily bread, and it is from God that we do receive our daily bread; but it is only in the natural course of things, and by the use of proper means for procuring it for ourselves. We are also authorized to pray that God would create in us a clean heart, and renew in us a right spirit; and if we have a clean heart, and a right spirit, we ought to ascribe that to God also, and not as the heathen stoics did, to themselves exclusively of God. But God gives us good dispositions of mind as he gives us our daily bread, in a natural, and by no means in a supernatural manner. It is by the help of means adapted to impress our minds, and never without them. The language of scripture is uniform and exactly similar in both these cases, and therefore is certainly to be understood in the same manner.

If we admit any other interpretation of such language as this, we shall ascribe moral evil to the immediate divine agency, as well as moral good. For God is as expressly said to harden the heart of Pharaoh, as to open that of Lydia; whereas there does not appear to have been any occasion for a miracle to harden the heart of Pharaoh. He acted just as other bad men, blinded by their passions and by their interest, in similar circumstances, still act; and his hardness and obstinacy answering the most important purposes in the plan of divine providence, it was, for that end no doubt permitted to take place.

In sickness we always do, and ought to pray for health; but we never expect that God will interpose by miracle to relieve us. When limbs are to be amputated, and other operations in surgery are to be performed, we look up to God, but at the same time we never fail to have recourse to the hand of a skilful surgeon.

Even when the Divine Being has addressed himself to the mind of man in a supernatural manner, as in the gift of prophecy, it does not appear that such communications have ever affected the moral character of those who were the subjects of them, any farther than such communications tended in a natural way to produce that effect. Balaam was a bad man, though he was a prophet; and though Saul was for a time among the prophets, his character was not altered, but he continued the same man to the end of his life.

The apostle Paul was converted to Christianity by the miraculous appearance of Christ to him; but it does not appear that his temper of mind was changed by it, otherwise than as a full conviction of the truth of Christianity naturally and necessarily made a change in him. He still possessed the same vehemence of temper, the same zeal and ardor of mind, though in a different cause. He became, no doubt, a much better man upon the whole, than he would have been if he had continued a Jew, but it was in consequence of being actuated by better principles, and of being subjected to more favorable influences. It should be considered that, instead of inflaming the hatred of men by the practice of persecuting them, he would have the best opportunity of improving in meekness, patience, and a love of the brethren, in consequence of being himself persecuted along with them. Thus would his superior virtues naturally arise from his being in circumstances peculiarly favorable to the acquisition and growth of them.

The cure of madness, called in the language of Scripture, the casting out of demons, (to the malignant influence of which that disorder was usually ascribed) and also the gift of tongues, were miracles that immediately respected the minds, or the mental faculties of men, but they were not of a moral nature. It no more followed that a man restored to the use of his reason would be a good man, than one that was restored to his health, or the use of his limbs. Paul expressly supposes that a man might have the gift of tongues, and yet not have charity; and not only to those who were the subjects of miracles, but even to some of the workers of them, our Lord himself assures us he will say, 'I know you not; depart from me ye workers of iniquity.'

Prayer for good dispositions of mind, is proper on the idea of God being the real giver of all the good we receive, though in the usual course of nature, of which he is the author; and also, more especially of his realizing to us that character of *parent* and guardian, which he has condescended to assume. And if he has provided that our reasonable requests shall actually be granted, it is the very same thing to us, whether this be brought about by his mediate or his immediate agency. *He is still the giver*, and the only difference is in the manner of bestowing the gift. It is to God that we ought always to look for the supply of all our wants, corporeal or mental, and to him should our gratitude be expressed; for the Gospel and all its effects, as well as for food and raiment. And we actually receive blessings of both these kinds, viz. spiritual and temporal, in the same manner. It is always through the channel of some natural means, and never, at least in this age of the world, by miracle.

Let us, therefore, look up to God for every thing, but always in the use of proper means; and let us beware of deceiving ourselves, as too many do, by expecting any end whatever, especially a proper temper of mind, necessary to qualify us for future happiness, without the diligent use of such means as he has prescribed for that purpose. If God had thought proper to work, and gain this end by miracles, there would have been no occasion whatever for preaching, for the gospel itself, or even for the practice of virtue, which is the end of the gospel, and the preaching of it. For, as I have, indeed, observed already, could not the Divine Being change the hearts of the most profligate men the moment they were to enter another world, and fit them as completely for the enjoyment of heaven, as if he had made them go through all the difficulties, trials, and discipline of a virtuous life? But as we are well assured that God *will not* do this, though he is certainly able to do it, we may be equally assured that the hearts of none will be thus miraculously changed in an instant, as many suppose, at any period of life. A real change of character from vice to virtue, is only to be effected in a natural and consequently in a gradual manner.

If this doctrine be true, (and the whole tenor of Scripture and reason confirms it,) the doctrine of *instantaneous conversion* is altogether a most dangerous delusion. Buoyed up by this vain hope, men continue in sin, fancying they can be converted at the very hour of death; and though they are even brought to the gallows by their crimes, even from thence they pretend to be sure of going to heaven.

But if there be any such thing as an *established course of nature*, if our minds be subject to any regular laws and influences, and if changes of mind are made in no other manner than *by the natural influence of the objects presented to them*, and by the circumstances in which men are placed (which certainly corresponds to fact) time must be requisite to form any character. A *character* is a thing of slow growth, but of a firm constitution. The rudiments of it are formed early, while the mind is sensible to impressions of all kinds; but when once it is formed, it is with great difficulty indeed, that it receives any material and lasting change.

Ministers therefore, should bestow their labor chiefly on the young, instructing them in the principles of religion, inculcating good maxims, forming them to good habits, and making every thing in religious discipline familiar to them. This is bending the oak while it is pliable, and while the task is not difficult. But, with respect to persons advanced in life, all that we can hope to do is to palliate excesses, and prevent enormities. The character, the general temper, and turn of mind, are fixed and can no more be made to bend to our efforts than an oak of some growth and standing.

I shall conclude, with observing that there are two things that we should principally attend to, with respect to God, and both are of the greatest importance. The first is, the consideration of his universal presence, and his constant, uncontrolled agency; and the second is, his acting by natural means, or in a regular manner. We must, in the first place, endeavor to see God in every thing, and to see every thing in God, that is, in its relation to him. We must habitually look beyond all second causes, considering them in no other light than as instruments in the hands of God, the only cause of all, and employed by him to accomplish, in the best manner, his excellent purpose.

But, in the second place, it is almost of as much importance, that we consider God not as a Being incapable of foresight, and acting as particular occasions and emergencies require, but as foreseeing every thing that can ever come to pass, and adapting means to ends from all eternity; as acting by general laws, and established rules, without ever deviating from them, except for great and extraordinary purposes; and then in such a manner, as that his interposition shall be publicly known and acknowledged, so as to have the effect of proper miracles. Now, that God has sufficiently provided for the instruction and reformation of mankind by the gospel, we are to consider the age of miracles as over. And if we are not to expect miraculous interpositions in the external world, similar to those that were exhibited in the times of Moses and the prophets, or those that attended and promoted the first promulgation of the gospel, much less can we expect any miraculous influences on the minds of men, which in a moral sense, *do not appear to have ever been the subject of miracles in former times.* Indeed, in this sense, they would have been a very improper subject of miracles, on many obvious accounts.

Not to respect the general presence and agency of God, is *practical Atheism.* It is *living without God in the world*; and to expect his miraculous interpositions, and not to consider him as acting by general laws, is to encourage an enthusiasm, and a delusion, that is, in some cases, almost as dangerous; leading men to neglect the natural and only efficacious means of improving their characters, and to depend on certain supernatural impulses and feelings of vague and uncertain description, and that cannot have any relation to moral virtue; which consists in a supreme reverence and love of God, and an entire devotedness to his will, in doing and suffering, a disinterested love of his creatures, and our brethren, and a just self-government equally favorable to both.

On the whole, the doctrine of *divine agency*, and *divine influence*, respecting things spiritual, as well as temporal, is true, and in the highest degree important. Our characters approach to perfection in proportion as we keep in it view, and they are debased and bad, in proportion as we lose sight of it. But the doctrine of a proper *supernatural* (that is, *immediate*) influence on the mind, is false; and though, like most other false principles, it may be very innocent, not, in fact superseding the use of the natural means of religion, it is always delusive, and in some cases highly dangerous.

Let this doctrine, therefore, teach us, as *individuals*, to cultivate above all things a spirit of habitual devotion, founded on the belief of the divine presence with us, and upon all things. This is that *faith* which is the only sure anchor of the soul in a tempestuous world; or, rather, it is the wings on which we rise above the world, and approach to a state of union with God.

But let us carefully avoid indulging the vain and delusive imagination of an *immediate and supernatural* communion with God, which is always the foundation of spiritual pride, and the bane of humble devotion and virtue. For there is no true devotion without the deepest humility, and what is sometimes not improperly called *self-annihilation.*

As *ministers and people*, let us bear in mind, on the one hand, that a congregation is a flock that must be tended and fed; that food for the mind must be provided, received and digested, like food for the body; and that we receive nourishment and strength from both in the same natural and gradual manner. We must therefore, labor for the bread that endureth to everlasting life, as well as for the bread that perishes. And though we are to expect no success but in the diligent use of proper means, we must, at the same time, ascribe to God, and acknowledge that we receive from him (who has wisely and graciously adapted all means to their proper ends,) both the bread that we daily eat, and the benefit we receive from the administration of the word, and ordinances of the gospel, both our growth in strength and stature, and what is called our growth in grace.

'Of Him, and through Him, and to Him, are all things. To Him, therefore, and to Him only, be glory forever and ever, Amen.' Rom. xi. 36.

For the Register and Observer.

KNOWLEDGE OF THE WORLD.

Feb. 7th, 1840.

'It is necessary to represent men to themselves, if you will gain them. Study then, those living books, and assure yourself you shall draw out of them, the means of turning sinners on what side you please.'—*Xavier.*

A knowledge of the actual world, is beyond all price—any body may be a book-worm, any body may master languages, theories, and paradoxes, but he who would lead his brother's heart, must be sure that his own beats quick and true. One may have at his command the literature of ages, the names of the great and good of olden time may be familiar to his tongue as household words. Science may have become his recreation, and philosophy his plaything, yet if the consciousness of human brotherhood, and the knowledge of human frailty be not his, his vast acquirements are vain, his life is worse than useless. It is the want of such knowledge, of such consciousness, that deprives history of the interest commonly communicated to romance; it is the want of heart power that allows the dust to gather over our scientific text books, and condemns volume after volume of Natural History to the solitude of the philosopher's closet. The bare relation of a series of wholesale murders, of successive accessions to one throne, of striking manifestations of folly, presumption, or stoicism, is not history, or if so, it is History without heart. What would men think of the novelist, who should present to them only the outside of his hero's character, who should lay before them only a detailed account of the most remarkable incidents, in that hero's life—premises from which the world might draw its own conclusions—instead of baring his heart to its eye—and proving his conduct through all the varying circumstances of life, consistent with the impulses thus revealed?

The great charm of the successful novel consists in the analogy which may be traced be-

tween the motives which actuate ourselves, and our fellow-men, and those which are imagined to actuate the characters which develope its plot. We like it in proportion as it is more or less true to our own experience. Hence the diversity of opinions in regard to the newly published 'Hyperion.' Fleming's was a peculiar lot, and to some half dozen of its readers, his experience may come home. It is true that ones life is generally a better index of his principles, than his principles are of his life; but the principles and life explain each other, and often in endeavoring to unravel the mysteries of the past, one would gladly forget the monarch and turn to the *man*. It is from his sympathies with his race, his sensitiveness to passion, that Bulwer, draping as he does, the most impudent and barefaced iniquity with a specious and glittering vail, derives his popularity. What matter if he know wickedness *by the touch* so long as he know it well, and analyze it skilfully? The bare enumeration of the principles, which are holding the universe in its place, of the qualities which are inherent in matter, is not science, or if so, it is science without mind. We would see these principles and qualities, in their thousand combinations with each other, we would know if they are always true to themselves, we would know the whole of their capacity and power, and the results which they are permitted to achieve; for had man been content with knowing only the inherent properties of that single mighty agent, steam, we had never heard of engines, boilers, or safety valves. He must not only know the rule, but he must be made intimately acquainted with its application. He must see in all things the infinite design and accomplishment, or he is not satisfied—he must see God clearly in the revelations of the astronomer, the geologist, and the philosopher, or their revelations have no charms for him,—his doubts must be resolved, his questionings must not be evaded, nor his objections confounded, instead of being answered; he must see a man, in the sage, who endeavors to impart to him, somewhat of that knowledge, which the experience of a whole life has gained; he must feel that, that man has anticipated the reception which his brother man will give to that which he imparts, and has endeavored to provide against its deficiencies. A dry detail of outward characteristics such as the shape, the height, or the diameter of a flower, the length and breadth of an insect's wing, or the configuration and weight of a mammoth's tooth, however important such a detail may be, is not Natural History, or if so, it is Natural History without soul! We would know someof the plant upon which the flower grew, of the manner in which it receives its sustenance, its internal construction, its uses, and the adaptation of that construction to the object for which it is intended, namely, the growth and reproduction of the plant. We would know something of the habits of the winged insect, we would know somewhat of the muscles which control, and the texture which constitutes the wing, we would know how rapid and how extended a flight, that wing is intended to sustain, and we would inquire if the muscles be sufficiently elastic, and the texture sufficiently firm to conduce to the end in view. We would learn from the tooth of an animal now extinct, what substance it was intended to masticate, and by the direction taken by the enamel, somewhat of the time it was intended to last, and consequently somewhat of the habits and probable longevity of the animal to which it belonged. We would know all things thoroughly, tracing out analogies, and analyzing theories, but of all acquisitions, that knowledge which reveals nature to man, and man to himself, is the most valuable. If we would penetrate the heart of another we must be sure that we have sounded the depth of our own, if we would know when and why it throbs, we must remember the season and the occasion of the quickest vibration in our own. Xavier did well, when he advised his brethren to keep their learning, their oratorical flourishes, and their retributive denunciations to themselves. All the learning of the world's sages, all the eloquence of Demosthenes, and all the thunderbolts of Jupiter grasped by the hand of a preacher would avail not one half so much as the quiet, sorrowing sympathy of a heart, which having felt for itself can therefore feel for others. Human nature may be studied every where. I have seen the heart writhing amid a group of festive brows, I have seen sorrow and jealousy, pride and discontent; lingering on the broken arch of a half smiling lip, and I know that not all the gifts of fabled genii, not all the riches, the outward blessings, of the most favored of our race, can check the heart's impetuous overflow. There are those who believe, that if the head be sheltered from the night air, the limbs draped with richest stuffs, and the mouth filled with delicate and tempting fare, there is no need of farther blessing, no excuse for the gentlest murmuring, but it is to the man who confesses that he has suffered, who admits that agony must come to all, that we yield the tribute of our love, that we listen with a tearful eye and a flushed cheek. And yet this is he, who considering most earnestly the wants of others, is least considered by the world. He who talks so movingly of the pang rending the heart strings, of the love which dies not, of the fire which is never quenched, of the sympathies which bind us to our race, cannot have felt all these, or in conscious, bashful agony, he would hide them in the inmost recesses of his heart. No! he has watched others well, he has a marvellous acquaintance with the sufferings of his kind but he is one of the favored few. Mistaken beings! he has watched himself, his spirit hath known its own bitterness, and it is the fruit of struggle, patience and benevolence, which he now presents to you. If he mingle with his appeal to the feelings, his sublime conceptions of nature, the results of deep study, and the accumulations of years, all these come home to your bosoms, for it is with the heart of a man, and not with the frigidity of a mere intellect, that he has received, and that he now presents them. His words are his own words, for he has seen with his own eyes, and adopts neither the impressions nor the language of another. They appeal to the most sacred feelings—for he knows that they convey a truth, that they envelope no metaphysical abstrusities, which, incomprehensible to himself, will, of course, be incomprehensible to his listeners, and that, what is plain to his own view, must be plain to that of another. A single aim is his, and about it all lesser aims have clustered, a single weapon is grasped in his firm hand, and the weapons of other men sink powerless before it!

C. W. H.

When all things have their trial, you shall find
Nothing is constant but a virtuous mind.

For the Register and Observer.

THOUGHTS ON THE SPIRITUAL LIFE.

Man is the seed of God; he blossoms here to ripen in the skies. The Infinite is in us. Time is not till we live it. The future is within man, not out of him. We are the age, we are virtue, power, Truth. The soul is the all, the Eternal. From the illimitable past, life streams on through us into Immortality. The spirit in ourselves, shapes our destiny and is one with the providence of God. The highest thought in each child of the Supreme Love is but a portion of the Divine mind. The perfect virtue in the humblest soul, is part and parcel of Infinite holiness. Yet evermore men slumber in the senses and defeat their noblest nature. Educated to be satisfied with a lower life, every where we see the Godhead partially revealed in our being, and we console one another in our infirmities by consenting daily to the imperfections we should outgrow, and sensible of our degradation, mutually stifle in the narrow compass of a conventional piety, the aspirations of the true soul after the full career of Heaven for which it pines. Thus from age to age, the true Messiah has been crucified and sepulchred anew. Heaven in which we should only live, daily, has been postponed into the future. And the portals to the tomb are sighed for as the only gate of Paradise. We will not comprehend our powers. We fear to know ourselves lest we profane God. The oracles within our own bosoms, we suffer to be silenced by the voice of a priesthood who give us traditions for the law of God, and feed us with commentaries instead of the true word, the Divine Scripture, which is one with the soul, which is the living Christ with God in all generations. Hence it is that the Christianity of Jesus has not been spoken forth and lived out for man. Hence the literature of the church has not kept in steady advance of the soul. Hence Genius has not uttered itself to the ages in religion as in the arts. And while Raphael and Angelo draw forth the homage of successive generations, since the Savior of men, the world has seen no high artist in the soul! Verily it is not true that man can long be fettered as he has been to the poor limits of ordinary worship. The claim the Divine in us hath to its Infinite exercise must be reverenced. Nor robes nor rites shall dare insult the famishing spirits of God, when they cry out for Bread of Heaven, and pray for the sincere milk of the word that they may grow and be glorified thereby. For eighteen centuries, progressing humanity has been longing for a higher grade of virtue than it has ever reached, and sought in reform what it can only find in regeneration. The genius of the present age demands for its salvation the full utterance of the soul, it will not be satisfied with the suppression of the highest verities. Men are not willing that the principle of religion in them which ever is seeking union with the Supreme Truth shall be kept back from its infinite object or outstripped by the culture of inferior and secondary instincts. Once risen to the realization that the perfect and infinite is within their grasp, they will spontaneously spring over every barrier that would detain them within a finite compass, and resolve to worship the Father in spirit and in truth, since he seeketh such to worship him. The ordinary life to which habit has reduced the aspirations of our loftier nature, the true soul always seeks to surmount. In its most precious hours of Divine study it grows conscious of the possession of powers far more grand and Godlike, than it has ever yet exercised, as in holy rapture it contemplates its inner depths, and gazes with unsealed eye into the illimitable heaven of its own prophetic Being, it catches bright glimpses of an universe of worlds within, the faint rays of which alone have yet shot into the atmosphere of daily life, as the more distant stars only reach this planet in the course of ages, and for this universe with earnest voice it will demand a fitting orbit and a full revolution! And with the want, will come the fruition truly. For God will not leave his children comfortless. They shall be filled. The higher faculties of the inward life, which are as much our own as the commoner powers of daily experience, although we submit ourselves to live in a thankless skepticism of their existence and strive vainly to drown their cravings in inglorious living, will yet rise in their heavenly majesty and claim ascendency in our being. We can no more annihilate them than Him who hath bestowed them. We may go down into our graves as others have gone before us unconscious that we ever possessed so glorious a birthright. Yet still these portions of the Infinite in his children will live and grow till they become domesticated and written out daily in the world. The true soul in all its splendor must dawn upon the ages, because it is its destiny and mission, and it must be accomplished. Every noble thought to which the highest mind has ever arrived, every moral height to which the loftiest saint has ever towered; every religious idea, every Godlike sympathy, and all the Divine Truth which Jesus felt and lived, shall become a portion of the universal experience of humankind. It is true the world and the church do not acknowledge it, and minds on whom the blessed truth has indistinctly dawned, are afraid to own it, or declare that the world is yet unprepared to receive the prophetic knowledge, and fear, therefore, to declare the whole counsel of God. Yet is it as certain that the soul will live out the full circle of its Infinity as that it exists at all; it is as sure that the Divine in man will become perfected as that God is perfect.

The reason why so little of the interior greatness of the human spirit has yet exemplified its fruits in the world, is because men every where have been taught to limit their aspirations to the feeblest infancy of their thought, to shorten their introvision by the partial survey of their imperfect being; because they have been satisfied with only faint glimpses, of their own nature, and not risen by the daily and progressive contemplation of the divine mind into a clear consciousness of themselves. They have been instructed from their earliest years to look out of themselves for truth, and not within. They have been pointed to a Messiah in the past, and not to the perpetual Christ in their own souls; they have imbibed from holy lips and loving counsels the insane belief that their own spirits were to be changed and crucified and not to grow spontaneously into perfect mirrors of the Divine Christ. Thus the cross has been of none effect, because men have only looked on Calvary, and not also on the holy mountain of God within the heart. Life therefore, has been made a conflict, and not flowed on like a river from the Eternal Soul. We have been separated from God, from our very childhood, by the thought that we had nothing in common with him, and therefore we have let go his hand in the wilderness and cry in vain to find him amid its interminable and tangled mazes. Had we kept within us the consciousness he gave at first, that he was within our own souls and that we could not leave him any more than we could fly from our own identity; had we still believed that he was to be known best through sympathy and worshiped best by imitation; that salvation was inward character and not an outward consequence, had we early and always listened to the Divine Word to which all heaven and nature responds, uttered from the depths of our own want and hope and being, we should not now be estranged from ourselves and God, but one with him as Jesus was one. Every true Christian realizes at some times the consciousness of the possession of nobler impulses of thought and action than the highest of men have ever obeyed. This is fully seen in the ideas of the Future life, which all believers in Immortality hold in general. We all at once agree that the capacities of an archangel are folded up in the germs of every infant soul, we all agree in our faith that these germs will expand into a full harvest. Why then should we fear to realize that these infinite capacities, of whose existence we are so sure, should put forth in time as well as wait Eternity? Is not all our hope of education based upon the belief that culture will mature the mind? Is not our trust in the value of the Institution of the church and its sacred influences wholly founded on the assurance and experience that by these aids our souls will become ripened in the knowledge and obedience of God. Then why should we be so reluctant to understand ourselves in the character of the Infinite; why should we fear really to be what we seek with such earnest endeavor, and fervent prayer? If the culture of the already known and acknowledged powers of the soul be desirable and practicable and successful, why should we be startled at the thought, that our Infinite nature possesses faculties more noble and glorious and Godlike than we have ever dreamed. If a partial progress in Divine wisdom, if an imperfect advancement in spiritual knowledge be precious to our hearts, why should we tremble to behold the unfathomed depths of the soul into which the future must inevitably bear us? If our ordinary worship of God be dear to our piety; if the growth we have already attained in the gospel of Christ be beyond expression blessed, why should we falter in the upward way? The outstretched Infinite is ours—why should we fear to spring into its unseen spaces, or swoop below while we may soar above! The world has been growing wiser for ages in its knowledge of things material. The domain of nature and its secret mysteries have been constantly possessed by men anew every hour. Each department of science has been pressing matter into the service of the mind and the whole universe seems constantly being educated into spiritual life. And shall the soul whose quick eye has thus explored the outward, be always sealed from beholding its own greatness, exploring its own recesses, possessing itself of its own jewels? Is God and the Spirit of man, the knowledge of which is the only worthy wisdom, to remain the only occult science, while the lower world of matter is teeming with the fruits of insight and discovery? Are there no truths unlearned in the spiritual life, that far transcend all fields of human thought? Shall no Genius arise to prophecy of the mechanism of the worlds within, or pourtray the nature of the Infinite Creation, as Cuvier and La Place have illustrated the visible Heavens and Earth? Is it not ungrateful and impious to believe that God will cause no light to stream upon the empire in our souls, when he has shed such radiance on the lesser world? Who that has observed the mutual light which the sciences shed upon each other, and their tendency to preserve an equilibrium, does not see in the advancement made in the knowledge of the laws and affinities of matter an indication of a corresponding improvement in our understanding of the soul? And may we not even extend the view and regard the power of mind over matter already gained as an earnest of our union with the Omnipotent, when the power of God shall flow through our spirits as through its native channel, identifying the human, forever with the Divine life?

Chiefly then let us consider that by deep self-scrutiny and research, we become more and more filled with the Divine Spirit; for indeed we never truly commune with God till we realize his actual presence pervading all our thoughts. The Eternal, glasses himself in the serene fountains of every pure mind as he is no where else imaged on earth. It was during such rapt visions that his holy spirit has wakened the oracles in the hearts of his prophets since the world began. Thus God appeared unto Moses, while on Midian's hills he communed with nature and his own soul; thus to Elijah, when with his face shrouded in his mantle, with all the world shut out, the still small voice within him became animated with the Divinity; and thus on Judea's mountain and on Galilee's lone shore did Jesus commune face to face with the Great Spirit of Spirits.

S. D. R.

For the Register and Observer.

MINISTRY AT LARGE.

An admirable criticism of the Discourse and other services at the Ordination of Mr Waterston may be found in the last number of the 'Monthly Miscellany.' As there seems to have been some difference of opinion expressed by several writers in the Register, as to the adequacy of the contributions for the proper support of this Ministry, in justice to Dr Channing and the individuals who labor in this field, the following passage should be read and duly considered.

'Dr. Channing closes with a remark which we think has not been properly understood. He says that the Ministry at Large, though 'its success has surpassed our hopes, yet it is not as firmly established as it should be. It awakens little interest in our churches. It receives little aid from them. The contributions to it from most of our congregations are small and do little honor to us as a body of Christians.' Now any such estimate of pecuniary contributions or of moral interest is of course comparative. Looking at the naked sums, it might seem that much had been given; and yet when they are viewed in connection with the claims of this ministry as exhibited in the sermon before us, or with its undeniable benefits to the rich no less than to the poor, they may be thought to betoken little interest. For years the incumbents of this office labored on the pitiful salary of 400 or 500 dollars a year, which was probably expended by them in acts of beneficence; and the largest salary which the Executive Committee of the Benevolent Fraternity have felt themselves justified in voting, is 1000 dollars. *Can any one show why these Ministers should receive a less compensation than the clergy of our regular churches who are not called, to say the least, to severer labor, and whose expenses can hardly be greater?* Besides, from *most* of our congregations, the contributions *have been* small. While, therefore, we feel no disposition,—nor do we believe any such was felt by Dr. Channing,—to undervalue the liberality which has been shown, whether in the erection of Chapels, or in the compensation (inadequate indeed) given to the ministers, we cannot but agree with him in the hope that much larger sums may be drawn from the sympathies of our established churches.'

Thus says the writer in the Miscellany, and we think all will allow, after reading the above statement, that the laborers in this arduous work, have never as yet received any thing like an adequate support. Perhaps they have been willing and happy to labor for the sake of doing good and from an ardent love of their holy work; and perhaps they would have continued thus to labor, if all salary had been withheld. But, however this may be, the question still remains—'Why should these ministers be expected to receive a less compensation than the clergy of our regular churches?'

CHRISTIAN REGISTER.

BOSTON, MARCH 14, 1840.

A SHORT SERMON.

It is with much pleasure we lay before our readers the excellent discourse that follows on a most interesting and affecting subject. They will gladly listen again to one who so long entertained and instructed them. We wish he would *frequently* give us and them similar satisfactions.

SUFFERINGS OF INFANCY.

And she went and sat herself down over against him a great way off; for she said, let me not see the death of the child. And she sat over against him and lifted up her voice and wept.—Genesis xxi. 16.

There is no one who has watched by the cradle of a dying child when its sickness has assumed a *distressing* form, who has not felt how hard it is to reconcile the agonies which it appears to suffer with the goodness of a Benevolent God. I know of no trial of human faith like that to which the Father and the Mother are called, when they are visited with such a dispensation as this. It is painful enough to resign our children to the veiled angel of God when he takes them from our embraces even in his gentlest modes—when he lulls them to the cold, deep sleep, as the mother would compose them for the sweet slumber of the night—when they droop at his chilling touch, as the flower, which no rude hand has torn, and no careless foot crushed, fades slowly away in the quiet vale—or, when he wafts them into Heaven, as the sun absorbs the early dew with his morning smile. Even under the most congenial circumstances, it is a grievous thing to part with our children—so closely are they linked to our hearts; so intimately are their images associated with every object and interest of home; so much do they contribute of joy and ornament to our daily life; such sweet comforters are they to us amidst the cares and injuries of the world; so fresh and innocent and sincere is their love. But, when they are torn from us by an agonizing death; when the sweet spirit is *rent* from its frail tenement, which struggles to retain its precious trust; when the powers that hurt the body seem hasting to wreak their vengeance upon the beautiful frame, ere the soul passes beyond the reach of harm, then—Heaven spare us from an opportunity to realize, as we cannot paint the unutterable anguish which the parent feels.

It is not strange that, at such times, the faith of the affectionate beholder should be somewhat shaken. We can understand—thus he reasons with himself—we can understand why the *man* should be subjected to the discipline of severe suffering. We know that sin is justly and variously punished, and that he who has transgressed the laws of his constitution and his God, has no right to murmur when the righteous penalty of his guilt is at any time visited upon him. We know that a mature mind can arm itself with fortitude and patience to endure even extreme physical anguish, and that bodily pain may be turned to account for the purification, correction and strength of the character. And, although it is always distressing to behold a fellow creature in agony, yet we can nerve ourselves to witness the sufferings of the mature with comparative composure, as well as confidence in the wisdom and mercy of Him who appoints their condition. But, the case is different with the infant. He is innocent and tender and knows not the moral uses of his pains. He does not require to be chastised so severely as the man—nor is he capable, like him, of improving the infliction to the benefit of his soul. Besides, of ourselves, we instinctively shrink from inflicting suffering upon his delicate sense; and believe it to be the dictate of Benevolence, everywhere to foster and lull the infant, and deliver him from influences of harm. We would not suffer even the cold wind to visit his soft cheek too roughly; nor can we hear his cry of anguish without striving to the utmost for his relief. How then can we reconcile it with the loving-kindness of our Maker, that He occasionally visits the youngest, the loveliest and the most harmless of his children with distresses, the sight of which is to their elder brothers and sisters too painful to be looked upon: whilst He sends no succor in answer to their plaintive cry, and only, at length, puts an end to their torture by a lingering and painful death? We can bow before the hand of a mysterious and awful Jehovah in silence and submission, but, oh that we could more clearly discern, and more heartily allow in such dispensations as these, the agency of *Paternal Love*.

Such thoughts as these, I am sure, have passed through many minds. Would that I were more competent to meet the want which is experienced by the multitudes who have been cognizant of them. Would that, as the timely Angel appeared to the afflicted mother of Ishmael, when he lay writhing in the agonies of death before her, and told her that God had heard the voice of the lad, and unveiled to her eyes a spring of sweet waters gushing up in the wilderness, so I might be permitted to cast some gleam of light upon the mysterious dealings of Providence with our little ones, and unseal a fount of consolation for the parents who, like Hagar, cannot look upon the sufferings of their child, and cannot bear to remember the manner of its death. But, without presuming to anticipate so happy a result as this, it may not be an unprofitable undertaking to offer a few suggestions with a view to justify the ways of God to the infant sufferer.

And first, it may be remarked that the real sufferings of the child who is afflicted with what is called a painful disease, or a hard death, are often greatly exaggerated. The tender and excited mind of the parent or the friend, full of pity, and all its sensibility aroused, naturally increases the significance of every symptom of restlessness and distress, whilst the imagination lends its heightened coloring to the contorted expression of the countenance, and gives a more heart-rending tone to the plaintive cry.

It becomes us to remember that all those *associations*, which, really, constitute the keenest distress of our impression at the sight of the dying infant, exist only in our own minds, and do not, one of them, agitate the object of our commiseration.

It is not *the child* who thinks, 'It is a sweet and harmless babe that struggles.' It is not he, who watches in breathless anxiety the comings on of every paroxysm of pain. It is not he, who awaits in dreadful suspense the long nights of tossing and weariness and the increasing ravages of the ruthless disease. It is not he, who shudders at the advent of nature's dissolution; nor, is it over his soul, that the chill of horror creeps, when the mortal hour has fully come. All these concomitants of the scene, which are, indeed, unspeakably more distressing than all physical pain—are confined to the beholder's breast. From them the object of our solicitude is spared. He lies unconscious that such agonies exist. His fancy contributes nothing to his distress. No ghastly fears of what is to come heighten the anguish of his present struggle. And, when the intervals of ease return—as, God be praised they always do interrupt seasons of aggravated pain—then he slumbers sweetly, or smiles in languid playfulness, as if he thought that his strife was over.

But, besides being free from the influence of those distresses that association and pity produce in elder minds, it is almost universally admitted to be true, that the actual *amount of physical pain* of which the dying child is conscious, is far less than we are wont to represent it. We know that some of those convulsions which are so frightful to look upon, are attended in their subjects with no sensation of pain; and that, often, when the system is apparently agitated with agony, there is only an involuntary and spasmodic motion of the muscles and nerves, that is far more dreadful to behold than to endure. And still farther, it is certain that, in extreme cases, the same pangs which rack the other members, palsy also the brain; and that, usually, in the same proportion as the ravages of disease increase, the sensibility of suffering is diminished.

But there are other considerations which shed light upon these mysterious appointments.

If we are not prepared to arraign the *whole*, complicated economy of Providence in his conduct of mortal affairs, then should we be slow to admit even a suspicion that *any particular* of the events which happen to us is an exception to the general benevolence, or, the result of imperfection in his arrangements; and still more, to allow the unhallowed thought that it is a vindictive and severe appointment.

Diseases, and pains, and death in various forms, are known to us to be, by the very laws of our constitution, incident to the mortal lot. And, it requires but little wisdom to enable us to understand that, as mankind presently are, these ordinances are expedient, merciful and just. Better, far better is it for our disobedient and sinful race, that these events should be continually impending, than, that we should be left to pursue our own devices without their expectation or their fear. We cannot doubt,—for we see and feel it to be the truth, that the soul is purified by what the body suffers; that our best sympathies are developed by the experience of distress; that the heart nourishes its holiest affections and desires by the bread of sorrow and the cup of bitterness; that the evil mind is subdued, and the sinner redeemed from his iniquity, by the wholesome chastisement of sickness and the impending idea of death. We know that the primeval curse is but a disguised blessing; and, that the very decree which ejected man from Eden, set him forward in the path to the better and abiding paradise of a soul perfected through suffering. But, if these are well known truths to us, how can we expect, or even desire, that our children should be excepted from the common danger and the common doom? Where would be our tender solicitude on their behalf; where, our watchful love, if they were exempt from the universal exposure to disease and violence and death? And do we not perceive that the very delicacy and tenderness of their infantile organization, which constitutes their chief attractiveness to us, and with the fact of which, their innocence, and loveliness, and gentleness, are inseparably connected—of itself, renders them only the more liable to be affected by disease, and to be pained and destroyed by the hurtful agencies that are ever operating around us? 'But, it is not by their sicknesses that our faith is disturbed,' says the fond parent, 'but by their *hard deaths*.' Let me then suggest to your consideration one other question. Is not this occasional difficulty of death on the part of the few who are called to endure it, produced by the operation of that same law which preserves multitudes of infants in life, notwithstanding the numberless causes that are everywhere working for their destruction? I refer to that wonderful *tenacity of life*, which, every experienced observer has not failed to notice in the little child. Often, when all human skill has been exhausted in vain, and the last ray of hope has become extinct in the parental heart, has not the infant been seen to revive, as by a miracle, and to gather warmth and life, as it has seemed, even from the cold embrace of death?

How, then, can we arraign the benevolence and wisdom of that Providence who implanted this law in the human frame, if it be true that that same cause which has, in a few instances ministered anguish to the generous breast, has, in ten thousand cases put a new song into the grateful mouth, filled uncounted homes with joy, and revived and peopled human society with fresh and healthful generations?

But there is yet one other train of reflections upon this interesting subject, which seems to me both natural and appropriate, and more than any other conducive to our consolation.

Allow that the anguish of your child has been as severe as your imagination has painted it; but, as a reasonable being, put to yourself the important question, whether, after all, you are not liable to make too serious an account of merely physical suffering. It pleases God, in His inscrutable wisdom, to take the spirit of your beloved offspring to Himself, through the ministration of a painful disease. The few days and nights of its distress appear to you crowded with years of agony; and hardly can you bring yourself to believe that the infliction was authorized in mercy. But, how well have you weighed the pains of that brief season, against the probable amount of suffering which would have fallen to the lot of the child, had the period of its pilgrimage been lengthened, and the malady which you so much lament been averted from its precious prey? How can you declare, that it would not have been merciless in the Almighty, (had he acted upon your own principle, to give the least possible pain,) to have changed its mournful death, ay, though it had been far more agonizing than it was, for those events, which He may have foreseen as impending over it, had its life been given back to your prayers? Have you not done injustice to your Heavenly Father, by placing a comparatively inordinate estimate upon the throes and anguish of your child? Could you, at this moment, ask of him who was yesterday agonized before you, what price *he* now puts upon his dying pangs, I am sure that he would answer you, that he hardly remembers to have suffered; that the sweet rest and pure joys of Heaven have already banished the recollection from his mind—as the fresh pleasures of a sunny morning dissipate a gloomy dream; that, to have attained to his present beatitude, he would count a lifetime of anguish as nought; that, even whilst he was undergoing the struggles of dissolving nature, an unseen influence visited his soul with soothing and sustaining power; and that, when Father and Mother could not aid him, an arm stronger than a Father's and kinder than a Mother's, enfolded and took him up. And, how, indeed, do we ourselves regard the times of merely bodily pain through which we have afortime passed. It is not *these* which usually embitter the retrospect of life. It is not these which constitute the greatest distress and trial of our existence. Many seasons of our infantile and youthful sufferings, when pitying friends wept around us, have already escaped from our memories, and do not so much as cast a shade over the lovely vision of our early days. And, strange as it may appear, is it not sometimes true even of the smallest child, that the soul enjoys many of its sweetest moments in those days when the body is stricken with distress? Do not the visions of those kindly ministering friends who watch by its pillow day and night, sweeten, even to the infant, the experience of its sickness? Does not the Mother's tender and melancholy smile which, whenever its eye opens, is seen to beam down upon it like some constant and beautiful star, that never sets, impart a soothing influence to its mind? Does not the Father's softened tone strike sweetly upon its affectionate heart? And who of us can answer for those unseen and silent ministrations of the Guardian Angels and the Spirit of God—what inward light and peace they shed down upon their favorite charge? Who knows what beautiful dreams of Heavenly things come to refresh it in its intervals of repose? Who knows what unknown anodyne the Heavenly Physician infuses into its spiritual sense when the pangs of the body are sharpest? What! is all pity confined to these imperfect but fond hearts of ours? Is all disinterestedness exhausted within the narrow horizon of earth? Does the richest fountain of Love in the universe well out from the Parental heart?

C. R.

DR. PRIESTLEY'S SERMON.

The sermon of this venerated man and distinguished divine and philosopher, on our first page, cannot fail to be read with interest. It was transcribed and sent to us by a personal friend of the author. We thank him on our and our readers' behalf, for this labor of love and admiration. It is his request that if any feel objections to the views it contains and advocates, they should have ample room to state and enforce them in the columns of the Registet. His request is granted. We doubt not many will feel strong objections to some of the views. We frankly confess we do, and shall express them. It seems to us, Dr. P. does not think with his usual precision and clearness. There is some confusion in parts of it. He says God's *immediate* influence upon the mind, would be miraculous. This assertion strikes us, to say the least, as somewhat inconsiderate. He ought certainly, before making it to have stated definitely, his conception of a miracle. Those passages of Scripture, which, as we understand them, contain such a promise we deem most bright and precious. We would hardly exchange them for that of immortality without them. Are we not all deeply conscious of the need of such help in weakness, temptation, despondency, sorrow? Blot it from the Bible and the sun of Righteousness has fallen from heaven. But we can say no more at present. We hope some of our correspondents will take up the subject. We think its discussion would be profitable.

TEMPERANCE AND POLITICS.

It is well known, that at the late Temperance Convention in this city, there was an apparent difference of opinion in regard to politics as connected with the cause. We have said, we think the difference more apparent than real. There must be few, if any, who desire the formation of a separate political party, the sole purpose of which shall be the enacting of laws for the promotion of Temperance. We are persuaded that such an event would deserve to be deeply lamented by its friends. From that moment the cause loses its beauty, dignity and real force. It is soiled, blackened, and degraded by all fierce and bad passions. Weapons so carnal will not effect the destruction of spiritual wickedness. The wrath, envy, pride and ambition of man seldom promote the righteousness of God. Enlist these passions in any worthy enterprise, and from that time the law of sin and death begins to work within, shadow its glory, and blight its energies. But it is said the Rum-dealers accomplished their object by a combination of the kind. It appears plain to us that the cases are not in the least parallel. They had a definite, single, material point to effect.

It mattered little what influences, means, and measures they employed. All sorts of instruments, appeals and prejudices could be brought to their help. But it is not so with us. It is our work to improve, elevate, regen-

erate the habits, tastes and character of the people. The means we employ must be appropriate to so exalted an end. They must be fitted to quicken, and open the fountains of moral purity and power in the soul. Excitement, struggles, wrath, will not do. To intoxicate, drunken men in this way, will not make them in reality, more temperate. We injure as much as benefit them—if we do benefit them in the least. Little good will be done in quenching one appetite by nurturing another. The kingdom of heaven comes not with such observations. We suppose, therefore, all that is meant by those who advocate political action, is, that the friends of temperance should not vote for intemperate men, or who would facilitate the means of intemperance. This is most truly just. We have no right to vote for persons whose characters we know to be vicious and whose principles we deem pernicious. He who does so is false to himself and recreant to the cause he professes to love. The following remarks made in the Convention we think true and forcible.

Emory Washburn, of Worcester, so fully agreed with the gentleman who had just addressed the meeting, that it was unnecessary for him to make more than one or two remarks. He was apposed to the whole resolution, amendments and all. The whole drift of it was to produce a political action on this subject—and the moment that the friends of Temperance organized as a political party, the great cause of Temperance would be forgotten. He alluded to the law of 1838—he voted for it, and had never doubted the expediency or the propriety of that law. It had been said that it did harm to the cause of Temperance, and had produced political action—but that was not the fault of the law. The Legislature which passed it were not chosen with reference to that subject—their election was not the result of party organization—there was never a Legislature which expressed more fully the sentiments of the people. The bill was reported on the 16th of March—and it was debated untill the 19th of April, and not a voice from the people was heard against the passage of the law. And the people received it kindly—there was no opposition to it, or appearance of opposition, until the 15th day of June, a meeting of grog-sellers and distillers was held in Boston, and a committee of nine appointed to send forth an address to the people, to excite a feeling of hostility to that law. It might be truly said that that law was the people's law—and the people should be kept right on this subject—and not be divided—and urged to forsake the cause of the widow and orphan, for mere political considerations. If a Temperance party was organized for political action, the enemies of Temperance would also organize—and all the advantages would be on their side—with their bar-rooms, and grog-shops, and stimulating drinks. The moment the Temperance men form a political party, the Temperance cause is defunct. He rejoiced that we had a free press and a free pulpit—and with the temperance zeal of wise and intelligent men—with the eloquent exhortations of the good, and the pens of able writers, the cause of Temperance must go forward—but to mix it with political action, would be like infusing poison into the veins of a healthy human being.

Mr Crane of Springfield, said he recognized civil government as the ordinance of God; instituted for the happiness of the people. The churches of God when they transcended their power, were usurpers; and thus it was with civil government. The temperance cause was common ground, on which all men, of whatever religious or political opinions, could come together—and act unitedly. The temperance question was one of life and death, which affected the whole civilized world; but if this resolution was passed, it would doubtless be out of his power ever to meet with a body similar to this again. No person had a right to question him in relation to his vote. He appealed to the Convention to forbear to pass this resolution; he begged of them not to act like the Missionary who preached to the Indians, and converted some to the blessings of Christianity; but at length became tired of his labors, and said it was hard work, and therefore he would abandon preaching, and try what effect there was in the sword. The temperance men had hitherto kept together, because the cause was not mixed up with politics; and if the principles of action were changed, ruin would assuredly follow. He protested against such a proceeding; and hoped that neither the resolution or amendments would pass.

Rev. Dr Humphrey of Amherst, hoped that neither the resolution or the amendment would be adopted, for the reason that he was a friend to the great and important cause, to promote which, this large Convention had assembled. He conscientiously believed that the adoption of the resolution, would be injurious to the sacred cause of Temperance. The law of 1838 had been passed in obedience to the will of the people; and he believed that at this moment, a majority of the people of this Commonwealth were in favor of Temperance laws. That law was a good law, and he wished that it could have been sustained—but the result had shown that a bare majority of the people, was not enough to give the requisite strength and efficiency to such a law; it required an overwhelming majority. We could not succeed in advancing the cause of Temperance by legislation, until more had been done towards inducing the people to sustain those legislators, who passed Temperance laws. He objected to the resolution, because it had the appearance of wishing to exert an influence on the Legislature. This body had repealed the law of 1838—and restored the law of the Revised Statutes—and he was willing that it should act without interference on the part of Temperance men, and bear the responsibility for one year. Another objection was that it brought the subject of Temperance to the polls. He wished that the cause might ever be unmingled with political action—for all observation had shown the political parties were the leviathans which were wont to swallow up every great moral cause. And if the resolution was adopted, it did not bind the Temperance men in the Commonwealth—nor even all the members of the Convention—but only those members of that body who voted for it—and he doubted whether it would even produce that effect. It had been suggested by a member, that the remarks which had been made in opposition to the resolution were of a 'milk and water' character; that might be, but he disclaimed being a milk and water man; he was a thorough cold water man and he hoped to remain so until the end of his life. It had also been intimated that those who were not ready to accord with the principles of this resolution were welcome to leave the temperance ranks. But is was sometimes difficult to abandon old habits; too much must not be expected in this matter; he had no intention of withdrawing from the temperance ranks. If he was not wanted in the Convention he would go home, and go to work after the good old fashion of former times.—He would not mingle temperance with politics, or introduce it at the polls; but he would go into the school districts—he would try to direct the attention of men to this subject, and thus bring about a public opinion. He was willing that all men should vote according to their conscience; and he hoped temperance men would be allowed to vote according to rule.

..., occasioned by the Burning of the Steamer Lexington, preached in St. Paul's Church, Boston, by John S. Stone, D. D.

This discourse is in every respect worthy the reputation of the author. It contains many passages of great force and impressiveness. Dr. Stone thinks clearly and feels strongly, and writes in a manner best fitted to convey such thoughts and communicate such feelings. We wish he could think a little more kindly and liberally in regard to us and our views. He however, leaves no doubt of the sincerity and strength of his unfavorable convictions. It is with pleasure that we present our readers with an extract from this discourse.

Was ever message more distinctly, more solemnly, more affectingly delivered than this by the mouth of that mute but meaning minister from Heaven? And shall we not, dear hearers, obediently listen to its teaching? It preaches just like the gospel itself; and it preaches a plain and always binding duty. Christianity, indeed, does not seek to deaden one of the pure and tender sensibilities of our nature; on the contrary, it seeks to quicken and refine them all. Nor does it interfere with any of allowable enjoyments and pursuits of the present life; the contrary, it encourages and would exalt them, one. Still, it does seek to bring our sensibilities under sanctified control, and under practical subordination to our love for God and to our regard for eternal things. And it does seek to bring the enjoyments and pursuits of the present life into accordance with the will God, and into subservience to the welfare of the soul. would not make the affection between husband and e, or that between parents and children, less tender; only more holy. It would not have us love less truly, ss ardently; but it *would* have us live in a more itual readiness to be separated, at a moment's warn-, from those whom we love; and it would have us love our *Savior* better, and more fervently, than either father or mother, either wife or children; so that separation from these cannot reach disturbingly the main fountain of our happiness; our presence with Jesus more than outweighing our absence from them.

Again, it would not have us refrain from *weeping*, when there is *cause* to weep;' for it said, of the Savior himself, '*Jesus wept*;' but it would have us weep as those who hope soon to be past the region of tears; as those who expect soon to become dwellers in a world of eternal joy. It would have our mournings, whatever their cause, subdued, and chastened, and full of the dawnings of immortal consolations.

Nor would Christianity throw a chill over our earthly rejoicings, so long as they spring from the fountains of innocency in the heart, or awakened by objects of worth in our lives; but it *would* have them the rejoicings of beings who look for better things than this world can furnish, and who know that they must quickly leave every thing that this world contains. It *would* have them the rejoicings of those who know the true value of things *temporal* and of things *eternal*; and who will never seek in the *former* for what can be found nowhere save in the *latter*.

Again, Christianity does not forbid us to buy and to possess; but it does forbid the sacrificing of our *souls* to gain; and it requires us both to buy and to possess only as stewards under God, and not as original proprietors of what we may have. It does require us to subject all our acquisitions to the laws of stewardship; to use them to the glory of their Giver, and to hold them with a constant remembrance of the truths that we must soon yield them to others, and finally render an account of the use which we have made of them ourselves.

And, finally, Christianity does not prohibit the *use* of this world; on the contrary, it teaches that this world was *made* for our use. But then it *does* prohibit the *abuse* of this world; the turning of it *away* from its use, the *perverting* of it to wrong and evil purposes. To *use* the world, is to make it the means of good and of happiness to ourselves and to others, and the occasion of redounding glory to that God who hast placed us here. To *abuse* the world is to consider it our portion and our home; to bury our thoughts and our affections amidst its vanities or its pursuits; and to suffer it to engross our souls, so that God, and heaven, and eternal life shall have nothing of them. *This* Christianity forbids; and there is mercy in its forbidding. This the gospel threatens with everlasting penalties; and there is kindness—the kindness of infinite love—in its threatening. The gospel would not have man *destroy his soul* by an *abuse* of the world, or by either a false estimate or a wrong choice of the means of happiness. But it would have him make the world, and all it contains, the place and the means of his trial and his fitting for the salvation of his soul, and for the glories of life eternal.

We inform our Northumberland correspondent that we have not the number of the Christian Palladium which contains the essay to which he has directed our attention. Will he be so good as to send it. Also, that we shall gladly receive whatever selections he may make on the condition mentioned.

AN AGENT FOR THE CHRISTIAN EXAMINER.

Mr J. Thornton, we are requested to say, is now travelling through the state, for the purpose of obtaining subscribers for the Christian Examiner.

Mr Thornton is also authorized to receive subscribers to the Christian Register.

RELIGIOUS INTELLIGENCE.

UNITARIAN SOCIETY, IN DOVER, N. H.—We understand that Rev. John Parkman, late of Greenfield, has received a unanimous invitation to become the paster of the Unitarian Congregational Society, in Dover, N. H.

Chicago.—A Lyceum Lecture recently published in Chicago, states that that place, in 1832, had a population of less than 400. In 1835 it had increased to 2,000; and at the present time it is 5,000.

Six churches were organized in Chicago previously to, or during the year 1836; viz., Catholic, Episcopalian, Presbyterian, Unitarian, Baptist, and Methodist. These churches we are informed, are all in a flourishing condition.

IRELAND.—An Address recently delivered at Glasgow before the General Assembly of Scotland, by Rev. J. W. Morgan, a representative of the Synod of Ulster, in Ireland, has been published, and some copies received in this country. An appeal was made to the Assembly in behalf of Ireland, on the ground of 'the incredible ignorance of the word of God in many parts of the country, and of the consequent immorality and misery that prevailed. We learn from his statements, that 'there is one class of the Irish population, about three millions in number, one half of whom speak nothing but the Irish language, and the other half, whilst they can speak both English and Irish, prefer the latter. In this latter, (the Irish language,) there is not now a single place where the gospel is statedly preached.'

The fundamental evil of Ireland, says Mr Morgan, is its ignorance of the word of God. It is my belief, that the one-half of its inhabitants have never handled the Bible, understanding it to be a book which has come from God, and to whose communications they should pay implicit respect. On the contrary, it is a book with which they have learned to associate the ideas of danger and distrust, and whose circulation is dreaded as spreading contagion and death.

In reference to the Bible, he makes the following statement.

As late as 1820, at which time I became the pastor of a small congregation in the town of Carlow, I could not find a Bible for sale in that town in any of the booksellers' shops, though containing a population of ten thousand persons. What could be expected to be the condition of society in the midst of this famine of the word of God?

In view of all the disadvantages under which Ireland labors, he says;

I profess my surprise to be not that Ireland is so bad, but that she is not worse. Give her the opportunities and blessings of other lands, and the Irishman will be as bright in genius, as generous in heart, and as orderly in life, as any of his fellows. Six millions of Ireland's population, out of eight, are in the darkness of Popery, and what can they be? 'Do men gather grapes of thorns, or figs of thistles?'

We learn from Mr Morgan's address, that the whole Established Clergy of Ireland amounts to about 1600. Of these, from 500 to 600 were present at the late anniversary meetings of the public religious societies in Dublin.

TURKISH EMPIRE.—In the present circumstances of the Turkish empire there are indications favorable to the eventual introduction of Christianity. The independence of the empire is considered as merely nominal. The great powers of Europe, (Russia excepted,) seem to control its destiny. Russia, without their interference, would soon appropriate it to herself. The favorable indications are these two. First, the Government monopolies are abolished. These have for a long time excited a palsying influence on the industry and prosperity of the country, and have been the chief cause of its depopulation. 'The natives,—says Mr Anderson, now feel something of the influence of motives to industry and enterprise. This, continues he, has had an important bearing on the spiritual condition of the country; for industry is indispensable to the success of religion. The other fact is, that the Sultan, (as is reported) has issued a decree of religious toleration, founded on the *ereed-Napoleon*.

CENTRAL ASIA.—The controversy between England and Russia respecting India, which each government is desirous to monopolize, bids fair to result in the introduction of the Christian religion into Central Asia. If this should probably take place, it will be probably in consequence of the Russian declaration of war against Khiva, a small kingdom north of Affghanistan, and east of the Caspian Sea. It is believed that this movement will lead to the subjugation of Central Asia to British dominion. 'This, continues the above quoted writer, would create the necessity of keeping open a free communication by the river Indus, and by the Black Sea, or by the lower route across the desert and up to Mesopotamia, which would at length open a way for the gospel into both these regions; and it would seem, if this goes on, that God in his providence, is about to lay all that hitherto benighted and unknown portion of Asia open to the knowledge and influence of the church of Christ.'

EASTERN AFRICA—ZANZIBAR.—The ship Waverley recently carried out additional missionaries for the Tamul Mission. She touched at Zanzibar, and the missionaries had an interview with the Sultan of Muscat, who resides, a part of the year, at Zanzibar. He is represented as a remarkable man—a man of great liberality. He is the same who formed the treaty with the United States, in 1835.

Rev. Dr Anderson, in his account of him says;

'He belongs to a remarkable *trio*, the other two of which are Mohammed Ali, of Egypt, and the late Sultan Mahmood, of Constantinople, who are among the most remarkable men of the age. It is remarkable that three such Mohammedans should come into power about the same time. This one is the most interesting and unexceptionable character of the three.'

Zanzibar is represented as a beautiful island 40 or 50 miles long, with about 150 thousand inhabitants. The climate is good, and the neighboring country populous. Trading companies pass yearly 500 to 600 miles into the interior.

It is suggested that Zanzibar is a fit location for a small mission under the protection of the Sultan of Muscat,—preparatory to future efforts in the interior.

The Mohammedans, we are told, are zealously propagating their religion, in some at least, of these regions, chiefly by means of the schoolmaster.

CHINA.—During the present disturbed state of things in China, it is an important circumstance, that there has been no marked unfriendly cognizance taken of the mission by the Government.

Dr Parker, still remains at Canton. He is laboring, indefatigably, to lead the Chinese to a more favorable estimate of Christianity, by the benevolent and faithful devotion of his medical talent, for the healing and relief of the diseased.

SIAM.—It appears that in Siam medical science bids fair to exert an important moral influence, by the favor it gains for the missionaries. The annual ravages of small pox have been greatly lessened by the introduction of inoculation, by Dr Bradley, who has received a bounty from the King. He has instructed the royal and other physicians in the art. The King is actively disseminating the benefits of inoculation, by bounties to the physicians.

Portions of the scriptures and other tracts are freely distributed and eagerly read without objection or hindrance.

OUR COLLEGES.—At the late annual Concert of Prayer for Colleges, in this city, Rev. Mr Aiken is reported to have made the following remarks, in relation to the number, and to the religious character of the students.

'There are now, he said, from 6,000 to 7,000 young men in these institutions, in the various stages of their education. More than 2,000 of them have consecrated themselves to the service of the Redeemer; and have gone to these institutions to qualify themselves for his service. But there are more than 4,000 of them without hope, and concerning many of whom it may be said that they have no distinct object in view. Many of these have been consecrated to God by their parents; and some of them are in the last stages of their course, over whom the hearts of their parents are weeping in agony.'

MISSIONS.—The collections for missions in the Orthodox societies in this city have been for the last year on the old system, by means of *male and female collections*. The result is, that more than twice as much has been collected as the amount of last year. We give the following schedule that our brethren may know what is doing by other denominations.

The following are the amounts collected this year and the last.

	1839	1840
Old South,	$1, 223	$3,000
Park Street,	1, 604	2,700
Union Church,	906	1,200
Pine Street,	291	600
Winthrop Ch. Charlestown,	265	900
Eliot Ch. Roxbury,	547	1,500
	4,836	9,900

NESTORIANS.—In some remarks under the head 'Mesopotamia,'—Dr Anderson speaks of Dr Grant one of the missionaries to the East, and says that, at the peril of his life he is endeavoring to penetrate to the residence of the independent Nestorians, on the Kirdish Mountains.

ORDINATION.—Ordained in Windham, Me., over the Congregational Church and Society in that place, on Thursday, Feb. 13th, Rev. William Warren.

Dec. 12th, 1839, Mr A. H. Stowell was ordained to the pastoral charge of the Baptist church, in Palmyra, N. Y.

INSTALLATION.—Rev. Wm. W. Thayer, late of Orono, Me., was installed Pastor of the Congregational Church, at South Hadley Canal, Wednesday, 4th ult.

DOMESTIC.

City Document No. 28.—From the Annual Reports on the state of the Houses of Industry, Correction and Reformation, we take the following statements.

Statistics of the House of Industry for the year 1839.

Whole number, December 10th,	518
Men, 222; Boys, 121; total males,	343
Women, 171; Girls, 67; total females,	238
Whole number admitted within the year,	862
Probable number of Lunatics and Idiotic about to be removed to the new Asylum,	50

Statistics of House of Correction.

Whole number of Prisoners, Dec. 14,	303
Males, 179; Females, 124.	
Whole number committed during the year,	626

Committed for Larceny and Stealing,	109
" " Lewdness,	54
" " Various offences,	74
" as Vagabonds,	44
" " Common drunkards,	329
" " Vagabonds, and do.	16
Total	626

Ages.

Under 20 years,	52
From 20 to 30 years,	197
" 30 to 40 "	211
" 40 to 50 "	113
" 50 to 60 "	41
60 and over,	9
Unknown,	3
Total,	626

21 committed as insane are ready for the new hospital, whenever they can be legally removed.

The earnings of the females the present year amount to $9,000,—which, with the labor of the men, will in ordinary times support the institution.

[From the N. O. Bulletin Feb. 18.]

Mysterious.—A curious discovery has been made by some workmen employed in erecting houses on the site of the old Calaboose. That ancient building, which dates far back into the Spanish times, was recently pulled down, and the ground on which it stood sold out to private individuals. The purchasers immediately commenced improvements upon the property, being valuable from its location in the centre of the city. In the course of operations to this effect, it was found necessary to dig several feet under the surface to lay a substratum for the walls of the houses about to be built. The laborers in excavating at a particular spot, discovered that their progress was retarded by some hard substance, which resisted an impression from the working tools. On examination, the resisting substance was found to be a bar of iron. Curiosity was excited. The excavation was extended—another and another bar or hoop of iron was discovered, and at length a space in the bottom of the hole that had been dug gave way, or rather sunk, and disclosed between the hoops of iron the interior of a *dungeon*. This horrid den of cruelty was arched over with thick brick walls and ribs of iron. The height from the floor to the ceiling was four feet, and the width between the side walls about three. The extent of this cavern of the Inquisition is not ascertained. When first opened the inside was dry, the ooze from the river being excluded by water cement, and contained nothing but a few human bones, the remains of some victims of tyranny or superstition.

After the walls were broken by the tools of the workmen, the water flowed in through the fractures, and soon filled up the cavity. In consequence of the interior being overflown, it was found impossible to explore the subterranean passage to any great distance. The supposition is that the cavern is extensive, and has branches undermining the ground in several directions. To trace this subterranean labyrinth through all its ramifications, would be a curious and antiquarian research, calculated to throw light upon the dark deeds of a past age, and dig up its buried cruelties to the gaze and execration of the present humane and enlightened generation. It is to be desired that the public authorities should take the matter in hand, and institute a thorough investigation.—The thought is not pleasant to a Republican, that he may be treading on ground that is undermined with iron dungeons, unless he knows that they are shut up forever, and that the secret of their horrid mysteries is lodged in no living bosom. When we visited the spot yesterday, a crowd was assembled around the excavation, and a fire engine was at work pumping out the water. As might be supposed, popular curiosity was much excited, and doubtless every exertion will be made fully to explore the subterranean structure. Various conjectures are indulged as to who were the builders of the diabolical contrivance. It was doubtless constructed simultaneously with the prison, and the best clue to the discovery will be to trace the history of the old Calaboose, and ascertain its founders.

In one of the vaults, (says the Picayune) we learn there was found a brass fire-dog weighing 28 lbs., as also a quantity of human bones. At the bottom of this vault a door was discovered, leading to vaults still deeper.

The buildings which formerly occupied this square were the property of the Jesuits more than one hundred years ago.

FOREIGN.

From England.—The Great Western arrived at New York, on Saturday, the 7th inst., in 16 days from Bristol, bringing news *forty three* days later than before.

The papers are filled with accounts of the marriage of the Queen, which took place on the 10th of February. Prince Albert arrived in England on the 6th.

The Queen had issued an order in council, previous to the marriage, declaring that Prince Albert shall be styled and called His Royal Highness, before the name and titles, and appointed him a Field Marshal in the army.

Parliament passed two bills making provision for Prince Albert, the Queen's husband,—one authorizing the Queen to grant him a pension of £30.000 a year. The other was an act of naturalization.

A long and able debate took place in the House of Commons, which was continued for four successive days, and was concluded at half past 5 on the morning of Feb. 1, on a motion for an address to the Queen, to inform her that the Ministry as constituted does not possess the confidence of the House of Commons. The vote on the motion was 287 in favor, and 308 against it—majority for Ministers 21.

Canton news of Nov. 7th had been received in England, and of course it embraces an account of the battle. No intimation has, as yet been given of the intentions of the British Government, on the subject of the affairs of China.

More successes are reported of the British troops in India. The town of Kelat was taken, after a spirited resistance. It was defended by Mehab Khan in person, with more than 2000 fighting men. The Khan was killed, sword in hand, with many of his principal chiefs. The loss of the British in killed and wounded was 138. The town was strongly fortified.

France.—Every thing is quiet in Paris. A deputation of the French Chamber of Peers had waited on the King, to felicitate him on the proposed marriage of his son, the Duke of Nemours, with a princess of the house of Saxe Cobourg Gotha. It is stated also that a marriage is to take place between Prince Augustus Victor, of Saxe Cobourg Gotha, and the Princess Clementine, daughter of the King of the French.

The accounts from Algiers are favorable. Preparations were making for vigorous operations against the Emir in the spring.

The negotiation with Mehemet Eli, Pacha of Egypt, for the adjustment of affairs with Turkey, appears to have entirely failed. In reply to the ultimatum presented to him by the Russian, English, and Austrian Consuls, he said to the English Consul, who called on him for an answer, that he would never abandon the advantages which conquest had given him, and he would defend them at all hazards. The four powers are united in the determination of enforcing their ultimatum.

Russia.—According to the official reports of the Russian Army it has lost in the present year, by sickness and in battle against the Circassians about 11,000 men; 'but private accounts,' says the writer of the Odessa letter, 'estimate the loss from 24,000 to 30,000, amongst whom were 1,400 officers some of whom belonged to the first families of Russia. The losses of the army of the Caucasus, under General Golovine, are said to be much greater than those of the army of the Black Sea.'

But, notwithstanding her great losses in the war with the Circassians, Russia is preparing for new operations on a larger scale.

Marriage of Queen Victoria.—The marriage of the Queen took place, as had been anticipated, on the tenth of February. The following account of the ceremony is abridged from the reports of the London Sun and other papers:

At daybreak crowds of anxious and loyal subjects were seen hastening from all parts of the Metropolis in the direction of the royal palaces and the whole city exhibited the most extensive preparations for the proper celebration of the occasion. The streets were tastefully decorated with flags, and the masts of the shipping on the river and flag staves erected for the purpose, exhibited the flags of all nations intermingled with 'True Lover's' knots and festoons of white roses.

The procession moved at twelve o'clock from Buckingham Palace to St. James's, where the ceremony was to be performed. Every accessible part of St. James's Park which lies between the palaces had been crowded from an early hour, and Her Majesty was received in the most enthusiastic manner by those who were so fortunate as to command a view of this procession. The procession passed on to the Garden Entrance of St. James's Palace by which Her Majesty entered and proceeded to the Queen's Closet, where she remained for half an hour till the procession was formed in front of the Throne. During all this time the cheering continued in front of the Palace with uninterrupted vehemence.

Prince Albert's portion of the procession moved first, preceded by the Lord and Deputy Chamberlain, who conducted His Royal Highness to the Chapel.—He was attended by his Gentlemen of Honor, and the Reigning Duke and Hereditary Prince of Saxe Cobourg and Gotha (his father and elder brother) and their suites, and preceded by drums and trumpets. These on entering the Chapel filed off without the door, and his supporters, proceeded to the seat prepared for him on the left of the altar.

His Serene Highness wore a field marshal's uniform, with large rosettes of white satin on his shoulders. There was a flush on his brow as he entered the chapel, while his manly and dignified bearing, and the cordial and unaffected manner with which he greeted those of the Peers and Peeresses around him, with whom he had been previously acquainted, won all hearts. The Lord and Vice Chamberlains, with the drums and trumpets, returned from the Chapel to the Throne Room, where the Queen's procession was waiting. Having taken their prescribed positions her Majesty's procession advanced. It was remarked that the deportment of her Majesty united in a singular and striking manner the dignity and self possession that became her character and station, and a graceful modesty which would adorn the humblest of the thousand brides who would on that day pledge their vows at the same hour through her dominions.

In the procession Her Majesty was preceded by the usual display of heralds and trumpeters, by the various officers of the household, by the different members of the royal family, each with an attendant from their households, by the Chamberlains, and Lord Melbourne bearing the sword of state, Her Majesty's train was borne by her twelve bride maids, who were followed by the ladies of the bed chamber, the maids of honor.

The procession arrived at the chapel at half past one. The chapel itself had been crowded from an early hour. The galleries presented a magnificent display of nobility and beauty. In the Ambassador's gallery, facing the altar, among the first arrivals, were the American Minister and Mrs Stevenson, the Turkish Ambassador, the Princess Esterhazy, also the Swedish and Prussian ambassadors. At 10 o'clock one of the bands marching into the Palace yard, passed the chapel window playing 'Haste to the Wedding,' and while a smile mantled on the faces of the ladies, the Archbishop of Canterbury most appropriately entered the chapel, and prodceeded up to the altar.

The Queen Dowager entered immediately after eleven, and took her seat on the right of the state chair appropriated to the Prince Albert—

The appearance of the large body of spectators was brilliant in the extreme. Bridal favors were universally worn and the profusion of diamonds and other gems, the glittering state robes and costly decorations, formed a *coup d'œil* of the most magnificent character.

On the arrival of the Procession at the chapel the musicians and escort filed off, and her Majesty and her attendants entered.

Her Majesty wore a magnificent lace robe and veil of the most exquisite workmanship. The only ornament on her head was a wreath of orange flowers, and a small diamond pin, by which the nuptial veil was fastened to her hair. Her train was of white satin, with a deep fringe of lace, and she looked the personification of dignity, gentleness and love, as she advanced up the aisle to the altar.

Prince Albert met her Majesty at the haut pas and conducted her to her seat on the right hand side of the altar.

The Archbishop of Canterbury having advanced to the rails, her Majesty and Prince Albert approached him, and the service commenced:

When his Grace came to the words,

Albert, wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

His serene highness, in a firm tone, repled 'I will.'

And when he said,

Victoria, wilt thou have Albert to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honor, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

Her Majesty looked up affectionately in Prince Albert's face and replied, loud enough to be heard in every part of the Chapel—'I will.'

The Archbishop then said—

Who giveth this woman to be married to this man?

The Duke of Sussex advanced and placed her Majesty's hand in that of the Prince. The service then proceeded.

Prince Albert then placed the ring on her finger, repeating the usual words, with this ring I thee wed &c.

The Archbishop then concluded the service according to the form of the Church of England.

The service having concluded the several numbers of the Royal Family who had occupied places around the altar, returned to take up their positions in the procession. On passing her Majesty, they all paid their congratulations.

After all had passed, with the exception of the Royal bride and bridegroom, her Majesty stepped hastily across to the other side of the altar, where the Queen Downger was standing and kissed her.

Prince Albert then took her Majesty's hand, and the Royal pair left the chapel, all the spectators standing. Her Majesty and the Prince returned in the same carriage from the Royal Garden of St. James's to Buckingham Palace, and the generous greeting which burst from the crowds, whose numbers the pelting rain had not diminished, seemed to be in a great measure addressed to the ear of Prince Albert, who acknowledged the kindness evidently with deep feeling.

After partaking of a sumptuous *dejeune*, the Royal bridal party set out for Windsor, attended by the military, and on the road they were greeted by assembled thousands with the same affection and cordiality with the inhabitants of the metropolis.

'BOSTON PHENIX.'

The patrons of the Boston Phenix are informed that the subscriber has transferred his subscription list to Mr David Reed, publisher of the Christian Register; and that subscribers to the former paper will be furnished with the Register as a substitute for the Phenix. A combination of reasons induced the subscriber to enter into this arrangement; among them one of importance was, that his patrons might be furnished with a much larger and better paper than it was in his power to supply.

The Register is devoted to Religion, Literature, Morality, and General Intelligence; and must be regarded by all who peruse it as a paper of sufficient merit to meet their entire approval. And the subscriber is authorized to state, that the Reverend gentlemen who were for many years the Editors of the INDEPENDENT MESSENGER, give their full approbation to the arrangement which is here announced.

The subscriber tenders his best respects to all who patronised the Messenger and Phenix, and assures them that the perusal of a few numbers of the Register will convince them that this change will prove to them a measure of satisfaction and advantage.

In bidding at least a temporary adieu to editorial labors, the subscriber presents his grateful thanks to all who have regarded his humble efforts with friendly considerations; and in expressing his ardent wishes for their future prosperity and happiness, he cannot refrain from suggesting that the Christian Register will be a very acceptable paper in their social circles, and contribute to promote the great objects of life—intelligence and enjoyment.

JOHN THORNTON.

Boston, Feb. 29, 1840.

N. B. All remittances of balances due for the Independent Messenger or Boston Phenix, must be made to John Thornton or David Reed, Boston, Mass.

Those who do not wish to receive the Register instead of the Phenix, are respectfully requested, without delay, to return a copy, with name and residence, to this office.

MARRIAGES.

In this city, Mr B. B. Farley, to Miss Mary E. White; Mr George R. Keen to Miss Hannah A. Crocker.

By Rev. Lemuel Tompkins, Mr Lemuel Tompkins Jr., to Miss Abigail R. Gray, both of this city.

In Salem, Jonathan C. Perkins Esq., to Miss Elizabeth G. Brookhouse; Mr Francis Brown, to Miss Ellen M., daughter of Nathaniel Appleton Esq.

In Bangor, Me., 4th inst., Col. Alfred J. Stone, of Brunswick, to Miss Margaret C., daughter of the late Hon. Benjamin Orr, of Brunswick.

In Sharon, Vt, 4th inst, Mr David G. Deane, of this city, to Miss H. A., daughter of Chester Baxter Esq., of S.

DEATHS.

In this city, Ellen, daughter of Rev. Alexander Young, 5.

In Dorchester, Feb. 25, Mrs Anna Kendall, wife of John Barnard, Esq., 65.

In Holliston, 4th inst., Mrs Louisa W. Leland, daughter of Mr Charles Bowker, of this city, 20

At Middletown, George Irish Esq., in the 79th year of his age. For several years a respectable Merchant at Alexandria, (D. C.)

At North Kingstown, on the 4th ult. Mr Samuel Cole, 88, and on the 23d, Hutchinson Cole, Esq. in his 83d year. They were brothers, and highly respectable and worthy men.

In Waterford, Me. January 10th, Jonathan Houghton Esq., 79; he was one of the first settlers in Waterford.

In Anson, Me., January 31st, Hon. John Moore, 74.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—Edited by Rev. E. S. Gannett.

The Publishers of the Miscellany, would respectfully imform the Unitarian public that they have enlarged the numbers of this periodical, by the addition of twelve pages to each number, and also by increasing the size of the page, thus giving matter equal to nearly *eighteen pages*, per number, or more than *two hundred* pages in a year, more than before, and without any increase of price. They have also made arrangements to procure contributions of the most popular character, and will spare no pains to render the Miscellany worthy of patronage,

The great addition to the expense, requires a much larger list of subscribers than before, and the publishers confidently hope that the Unitarian community will feel an interest in extending the circulation of their only monthly periodical.

Any person in town or country, who will interest himself in procuring subscribers, shall receive every seventh copy gratis, or a liberal commission on each subscriber.

Orders for the Miscellany should be addressed to, WM. CROSBY & CO. 118 Washington street.

march 15

SCHLEIERMACHER AND DE WETTE.—A Third Letter to Mr Andrews Norton, on the Latest Form of Infidelity. By George Ripley. This day published by JAMES MUNROE & CO. m 15

CHARLES ELWOOD:—or the Infidel converted, by O. A. Brownson. 'The characters introduced are of course fictitious, yet I may say that I have myself had an intellectual experience similar to that which Mr Elwood records, and what he has said of himself would perhaps apply in some degree to me. I am willing that the public should take the book as an account which I have thought proper to give of my former unbelief and present belief. So far as it can be of any use I am willing that what is here recorded should have the authority of my own experience.' Extract from the Preface. This day published at TICKNOR'S. m. 14

MURDOCK'S MOSHEIM.—Institutes of Ecclesiastical History, Ancient and Modern, by J. L. Mosheim. A new and literal translation from the Latin, by James Murdock. 3 vols 8vo.

Just published, and for sale by J. MUNROE & CO., 134 Washington street. m 14

SECOND EDITION OF DR. CHANNING'S EULOGY.—A Sermon occasioned by the Death of Dr Follen: by W. E. CHANNING, D. D. 2d edition.

Just published by J. MUNROE & CO. m 14

GERMAN LITERATURE.—Letters Auxiliary to the History of Modern Polite Literature in Germany, by Heinrich Heine, translated from the German by G.W. Haven.

For sale by J. MUNROE & CO. m 14

CHARLES ELWOOD: or the Infidel converted, by O. A. Brownson. 'The characters introduced are of course fictitious: yet I may say that I have myself had an intellectual experience similar to that which Mr. Elwood records, and what he has said of himself would perhaps apply in some degree to me. I am willing that the public should take the book as an account which I have thought proper to give of my former unbelief and present belief. So far as it can be of any use I am willing that what is here recorded should have the authority of my own experience. Extract from the Preface This day published by C. C. LITTLE & J. BROWN,

m 14 112 Washington st.

NEW FRENCH BOOKS.—Babel; Publication de la Societe des gens de lettres; De la Bienfaisance Publque par Degerando; Voyages en Corse, a l'ile d'Elbe et en Sardaigne, par M. Vatery; Grand Dictionnaire Francais-Italien et Italien-Francais, par Barberi, &c &c.

This day received at TICKNOR'S m7

A NEW BOOK.—Charles Elwood: or the Infidel Converted. By O. A. Brownson.

This day published, and for sale by BENJ. H. GREENE, 124 Washington street.

Also, Peabody's Centennial Address, at Wilton, N. H. m 14

DOMESTIC WORSHIP.—By Wm H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia. For sale by JOSEPH DOWE, 22 Court street. m 14

CHEAP EDITION OF CUSHING'S LIFE OF HARRISON, with a Likeness, and Judge Burnett's Letter, printed in a neat 18mo style. Supplied at $35 per thousand copies. Orders should be addressed to WEEKS, JORDAN & CO. 121 Washington street.

They can also supply an edition in which the Likeness and Letter are omitted, at $20 per thousand. m 14

PROF. BECKWITH'S FAMILY SCHOOL, WEST NEWTON, MASS.

THE Rev. G. C. BECKWITH will open, on the 2nd Wednesday in May, his FAMILY SCHOOL, designed to receive boys over six years of age, and not merely instruct them in all the branches preparatory to business or college, but superintend with parental care the formation of their entire character, intellectual, moral and social. The number is not to exceed twenty; and to them all he will, as far as possible, act the part of a parent. The location, eight miles from Boston on the Worcester Railroad, and accessible almost every hour of the day during the warm season, is in point of health, pleasantness, and freedom from bad influences, one of the most eligible in New England.

TERMS.—For tuition, board, washing, fuel and lights, $160 a year, in quarterly payments. Only two terms, commencing permanently on the first Monday in May and November.

☞ Further particulars, together with very ample testimonials from the best sources, may be had on application to the Principal, and Circulars at No. 9 Cornhill.

REFERENCES.—Hon. William Jackson, Seth Davis, Esq., Profs. Ripley and Hackett, Newton; Hon. J. Greenleaf, and H. Ware, Jr., D. D., Cambridge; William Jenks, D. D., Rev. H. Winslow, D. B. Tower, Principal Elliot School, S. Barrett, Principal Adams School, and George W. Bond, Boston. m 4

NEW CARPET WAREHOUSE.

G. ALEXANDER BREWER,

of the late firm of Fowle & Brewer.

HAVING relinquished his old stand on Washington street, has taken Store No. 31 Tremont Row, opposite the Savings Bank, where he is now opening a complete assortment of Goods usually kept in Carpet stores in this city. Among which are Brussels Carpe

POETRY.

For the Register and Observer.

LINES SUGGESTED BY A CONVERSATION WITH MRS S...., OF DUXBURY.

I would die young—ere blight
Has gathered on my years,
Or sorrow's cold and sleepless night,
Has turned all hope to tears.
Grenville Mellen.

Yes, yes! 't were sweet indeed to die,
With life's young flowers in verdant bloom,
Ere yet one cloud has dimmed the eye,
Or sorrow pointed to the tomb:
To die ere hope is rudely crushed,
Or joy's bright stream has ceased to flow;
Ere yet one soft-voiced chord is hushed,
Or love's warm fires have lost their glow.

'T were sweet to die in sunny hours,
While summer gales around us blow;
Ere yet the Autumn tempest lowers,
Or woods their withered foliage strow;
To bow to earth the guiltless head,
While songs and dews the spirit lave;
While friendship's light is round us shed,
Like sunset on the refluent wave.

I turn me to the buried throngs,
The cherished of departed years,
The young amid their festal songs,
The aged with their doubts and fears;
And from that realm of gathered love,
One gentle answer murmurs low;
'T is sweet to haste to joys above,
From dreams of Paradise below.'

'T were sweet within our homes to die;
To sink 'mid childhood's scenes to rest;
To breathe expiring nature's sigh,
In peace upon a mother's breast;
To sleep within our native shades,
Fanned by the forest breezes' play,
Where music from the sun-bright glades
Steals on the winds that o'er us stray.

But yet, what heeds the parting soul
Where rests its cold deserted clay?
Be it where ocean's billows roll,
Or in some far-off isle away!
We know there is but one bright land
Where sainted ones the angels greet;
We know they form one seraph band,
Where hearts in changeless glory meet.

—I heard a mother's deep-drawn sigh,
Breathed o'er the records of her child;—
No dark despair was in her eye,
In her sweet voice no anguish wild;
She knew earth's chains were all too frail,
That spirit from its home to keep.
Why did that trembling lip grow pale?
—Alas, his grave was in the deep.

She knew not when death's heavy shade
Stole o'er that bright and thought-wreathed eye;
She knew not when that form was laid
Upon its humble couch to die;
She knew not when that gentle tone,
Soft as from heaven's own harp it came,
Lowly as infant's faintest moan,
Breathed forth a mother's hallowed name.

What though upon his dying ear,
No echoing footsteps gently fell?
What though affection's burning tear,
No more upon his cheek could dwell?
Think you that to his joyous rest
That sainted spirit passed alone?
Think you from mansions of the blest
No guiding light around him shone?

Hark! from the land of deathless hours,
Voices of blessed promise come;
'He lives in God's own love-lit bowers,
On Jesus' breast his lasting home.'
Yes, yes! 't is sweet indeed to die,
With life's young flowers in verdant bloom,
Ere yet one cloud has dimmed the eye,
Or sorrow pointed to the tomb. L. B. T.

For the Register and Observer.

THE VILLAGE BELL.

The village bell—its merry ringing peal
Broke on my slumbers with a sound how gay,
When first my youthful heart was made to feel
The transports of our nation's holiday.
The cannon's roar, the drum, the bugle shrill,
Called from my lips a bursting shout of glee—
The scene seemed every sense of joy to fill—
But ah! how soon these youthful pleasures flee!

Again that bell awoke my slumbering eye,
But not again my childhood's mirth to raise,
It woke me to a thrilling midnight cry!
It woke me to behold my dwelling blaze!
I had been laboring on at Mammon's shrine
Through days and nights of weary, wasting toil;
But all that yesterday I could call mine
Now lay one blackened heap—the red flame's spoil.

Years passed, and then again that deep-toned bell
Gave forth a solemn voice that spoke to me,
As ne'er before; it was my first-born's knell
That filled my bleeding heart with agony.
The merry peal that stirred my youthful glee—
The hurried clang that spoke my wealth's decay—
Oh, what to this dread sound were they to me,
When my loved boy in death before me lay!

* * * *

That soft inviting voice—the Sabbath bell!
It calls me, in a tone as music sweet,
To those blessed courts my spirit loves so well,
Where mourning, erring man his God may meet.
Old age has come, yet not in childhood's morn
Did e'er my bosom know so sweet a peace,
As this which whispers, 'soon on thee shall dawn
Heaven's lasting bliss; soon all thy sorrows cease.'

And now I bless the kind afflicting hand,
That bade me place my treasure in the skies,
That bade me seek that holier, happier land,
Where soon my wearied spirit trusts to rise.
For me life's joys and sorrows all are past,
In Heaven alone is placed my hope, my trust,
There, there are joys which evermore shall last,
When earthly things have crumbled into dust.

* * * * * *

For me once more the village bell shall toll,
Yet wake no answering echo in my breast,
Shall tell that, fled from earth, my wearied soul
Has found from earthly cares a welcome rest!
THEOSCO.

TASTE REFINED BY BENEVOLENCE.

* * * * For the man,
Who, in this spirit, communes with the forms
Of Nature, who with understanding heart
Doth know and love such objects as excite
No morbid passions, no disquietude,
No vengeance, and no hatred, needs must feel
The joy of that pure principle of love
So deeply, that unsatisfied with aught
Less pure and exquisite, he cannot choose
But seek for objects of a kindred love
In fellow-natures, and a kindred joy.
Accordingly, he by degrees perceives
His feelings of aversion softened down,
A holy tenderness pervade his frame.
Wordsworth.

MISCELLANEOUS.

[From the Daily Advertiser and Patriot.]

HEBREW MARRIAGES.

An article on this subject having, by its peculiarity, attracted the attention of the writer, he has spared no trouble to collect the following information, with the hope it will gratify the curiosity of its readers. He begs leave to remark, that it must not be taken as a dissertation, but merely as a statement of facts. Major Noah of the Evening Star at New York, is requested to avail himself of this opportunity to satisfy his correspondent Thyrza.

1. The Hebrews marry very young. The age that the *Rabbins* prescribe to men is eighteen years. Any man that is not married at that age, sins against the precept that God gave to the first men, saying unto them: 'Be fruitful and multiply.' They can marry before that age, but are not permitted to pass it without taking a wife. As for the girls they are engaged very early; but generally the marriage does not take place but when they are of, what they call, the 'age of puberty,' which is twelve years and one day.

2. It is easy to understand thereby, why single life was disgraceful in Israel; and the greatest insult that could be made to a man was to reproach him that 'he did not build up the house of his fathers, and did not revive their name in Israel.' Thence came the tears of Jeptha's daughter. Thence the threats of the Lord in Isaiah, (ch. iv. ver. 1.) who says that the time will come when men will be so scarce in Israel, that 'seven women shall take hold of one man saying, We will eat our own bread and wear our own apparel; only let us be called by thy name to take away our reproach.'

3. The custom was that the young man should buy his wife, and before the engagement, it was agreed among the conditions of the marriage, what should be the dowry that the husband should give to his wife, and what the presents to her father and brothers. We see that clearly in the history of Israel. He agrees at first to serve Laban seven years for his daughter Rachel. Then instead of Rachel, they give him Leah, and Laban obliges him, by a new contract, to serve seven years more for Rachel. Saul sold his daughter Michal to David. Shechem begging Dinah for his wife (Genesis, ch. 24, v. 11,) says to her father; 'Let me find grace in your eyes, and what ye shall say unto me I will give—ask me ever so much dowry and gift; and I will give according as ye shall say; but give me the damsel to wife.' Hosea bought his wife for 'fifteen pieces of silver' and an homer and half of barley. (Hos. ch. 3, v. 22.)

4. It appears that engagements usually preceded marriages of six or twelve months. Yet this was not universal, because we see that the young Tobiah having asked Sarah for his wife, the marriage was concluded and celebrated immediately. The Rabbins say something which is not very probable, that a father had no power to give or refuse his daughter after her age of puberty. The contrary appears in the scriptures, where the father always disposes of his daughters without any opposition, as Rebecca, and Sarah, wife of Tobiah, who undoubtedly were more than twelve years old when married; and Thamer who could not marry without the consent of her father-in-law.

5. Engagements were made either in writing, or by a piece of silver given to the girl, or by the cohabitation of the two parties. This is the form of the written act on such occasions: 'Such a day, of such a month, of such a year, N, son of N, has said to N, daughter of N: Be my wife according to the rite of Moses and the Israelites, and I will give you for dowry of your virginity, the sum of two hundred *zazins*, which is ordered by the law. And the said N, has consented to be his consort under these conditions, &c. &c. witnesses N, N, N, &c.' The promise by a piece of silver, was made in presence of witnesses, and the young man said to his intended: Receive this silver for pledge that you will become my wife.

6. (The form of a contract of marriage was published in the D. A. of the 11th.)

7. When the parties were agreed on the marriage and the conditions, they chose a day to celebrate the wedding. The modern Jews have the custom of choosing Wednesday or Friday, if it is a maid, and a Thursday, if a widow. In consulting several authors who wrote on this subject, we find some difference between them, and it appears that the usage is not the same every where. On the day of the wedding the bride is dressed in all that is richest and neatest. The ceremony takes place in the open air, either in a yard or in a garden. The bride wears a black veil before her face in memory of Rebecca who covered herself with a veil when she perceived Isaac her husband. (Genes. ch. 24, v. 65,) and the bridegroom also wears a short veil in memory of the ruin of the temple and of Jerusalem. Over their head is placed a 'taled,' which is a square veil, because of what is said in the history of Ruth, 'Spread thy skirt over thine handmaid for thou art my nearest kinsman,' (Ruth ch. 3. v. 9,) and of these words of Ezekiel when the Lord speaking to the race of Israel, which he represents as a spouse, says: 'When I passed by thee and looked upon thee, thy time was the time of love; and I spread my skirts over thee, and covered thy nakedness. (Ezekel ch. 16, v. 8.) Then the Rabbin of the place, or the nearest kinsman takes a vase full of wine and after saying a prayer gives it to the couple to taste it. After which the bridegroom places a ring on the bride's finger before two witnesses, and says to her:—By this ring you are my wife according to the rite of Moses and of Israel. This ceremony over, the articles of marriage are read, and the bridegroom delivers it into the hands of the bride's parents. Then, wine is brought once more in a glass, and after singing six prayers the couple taste of it again, and the remaining is poured on the ground in sign of joy. The bridegroom after that takes the glass and breaks it into pieces, in memory of the dessolation of the temple of Jerusalem. The Jews of our day have a custom to throw on the couple, especially on the bride, handfuls of wheat, singing: 'Be fruitful and multiply.' Another singular custom is that when the bride meets the bridegroom on the wedding day and she walks three times round him, according to this word of Jeremiah: *Femina circumdabit virum.* 'A woman shall compass a man.' (Jerem. ch. 31, v. 22.) But this practice seems ridiculous, and its application to the passage of Jeremiah still more so.

8. Buxtorf who has written minutely on this subject, says that after the ceremony of the wedding was over, the couple and their kinsmen went to table, where the bridegroom sung a pslam, the most melodiously he could, after which, a boiled pullet and a raw egg were served. The husband helped his wife to a small piece of the pullet, and the rest was taken by the parents with great avidity and laughter, one trying to get more than the other, and at last the egg was thrown to one another's face with much merriment. After the repast, the most honorable of the company took the bridegroom's hand and immediately the others joined and danced. The same was done with the bride.

9. We see in the Gospel, that to the bridegroom was given a 'paranymph,' whom Christ calls 'the friend of the bridegroom.' (St. John, ch. 3. v. 19.) Besides this there were a number of young men who accompanied him during the wedding; and there were as many young women for the bride. The 'friends of the bridegroom' are well noticed in the history of Samson, (Judges ch. 14, v. 11,) and in the song of Solomon; and the 'friends of the bride' in some other parts of the Song of Solomon. The Rabbins say that formerly it was the custom in Judea to give two 'paranymphs' to the new couple, who were continually by their side, and passed even the night in their room.

10. When the husband conducted his wife to his house (that is seven days after the wedding) the 'friends of the bride' accompanied her singing songs of joy. This was generally performed with great splendor and during the night.

11. Though married, the young woman was not called a wife before she entered the nuptial chamber. This was done with much ceremony, and the singing of a prayer like this: 'Glory to thee, O Lord, our God, King of the world, who hast created all things for thy glory. We praise thee, O Lord, that hast created man in thy image and resemblance, and hast prepared him a mate of the same nature for ever.—Glory to thee, O Lord, that rejoicest Sion in the multitude of her children. Bless this couple with joy, as thou hast blessed the first man and woman in the paradise of Eden. Praised be thy name, O Lord, our God, that spreadest pleasure over the husband and his wife; and that thou hast created for them joy, songs, love, friendship, pence, connubial tenderness, &c. &c.'

THE MURDERER'S CELL.

The editor of the Missouri and Illinois Temperance Herald in his last paper gives the following interesting sketch of a visit to Buchanan who was hanged in St. Louis on the 3d instant.

We were met at the entrance by a good looking man, of some three or four and thirty, attired in the garb, and having the deportment of a gentleman. He set a chair; and asked us to be seated. He drew a chair for himself and sat down by our side. As we surveyed his features, and discovered not the least expression of savage malignity, but on the contrary, what we considered the fair index of benevolence and kindness,—we could not but exclaim, 'Is *this* the man that on Friday next is to expiate the guilt of murder, upon the gallows?' He appeared dejected in view of his awful condition, but was communicative.

In answer to our inquiries he stated that he was thirty years old, was a native of Princeton, New Jersey, where he was brought up. When he was a child, he went to Sunday School for several years and had faithful Teachers. He lived in the family of Judge Bayard, where they worshiped God daily—morning and evening. The ladies of the family would instruct him on Sundays out of the Bible. His mother was a Godly woman, is still living an aged and deeply afflicted widow. He has not seen her for three years. He showed us letters he had received from her since he had been imprisoned. The following sentence occurred in one of them.

'What! O my son, could have taken possession of you. You were always a good and kind child to me, and never had the bad habit of drinking. I am afraid you have fallen into bad ways since you have left Princeton. I have seen so little of you of late years, that it may be you drink. I can account for this dreadful business in no other way.' She also mentioned the fact that a younger son had become insane, since his brother's melancholy fate had been decided.

The prisoner was brought up to the trade of hat making. It injured his health and he was advised by a physician to engage in some light occupation. 'I accordingly, said he, engaged as Bar-keeper, in Philadelphia. Until this time,—nine years ago, when I was twenty-five years old, I hardly knew what liquor was. And for three or four years after I commenced business, I seldom tasted any liquor. It is about five years since I began to drink a little. It grew upon me, until within the last year or two I have kept stimulated most of the time, though I was never what you may say *drunk* more than once or twice in my life. I took care not to drink so much as to *show it*. My conscience often checked me while in the business. Until I got into the habit of drinking myself, I never would sell liquor to a man when he was intoxicated; and whenever I could get a chance, I would go to church, but this was seldom, as my business required my attention at home almost constantly.'

In April, 1838, he came to St. Louis with Fisher, the keeper of the 'Old Dominion.' For some time he was steward at the race grounds, till that was broke up. He then spent several months in Illinois—was head steward for a company carrying on the public works in Coles county. Last spring, Fisher wrote to him to return and keep bar for him. He returned on the 15th of June, and kept bar till the 28th of July,—the day he murdered Brown. They had been on good terms. He had nothing against Brown, and did not know that Brown had any thing against him. 'It was Sunday. There was more drinking on that day than any other. It was generally our best day. There were six or seven boarders, all but one had been drinking, and were so much intoxicated that when they came to testify they did not know much about it. Brown had had two fights—one below and the other above stairs.' Prisoner had parted him from his antagonist both times. He was not in the habit of carrying pistols, but during the fracas, he had picked up the pistols and put them in his pocket, for fear that mischief might be done with them. Brown was angry with prisoner because he had interfered, come up to the counter, and drew a knife from his pocket and swore he would kill him. Prisoner instantly drew a pistol from his pocket and shot him.

'I was intoxicated,' said he, 'but not drunk. If I had'nt been intoxicated, and engaged in that business, I would never have been here. Since I have been a bar-keeper, I have often had serious reflections, and was afraid I should lose my soul. I never attempted to pray, because I knew it would be making a mock of it, till I could give up selling and drinking. No man can be religious to be in that business, because he knows he is injuring his fellow men as well as himself. I knew all the time I was about it that I was injuring my fellow men and making their famlies miserable. O! I have seen enough of that in my time. I have often had bad feelings when I saw men to whom I sold, going home to their families. But these feelings would soon pass away. From my personal intercourse with liquor sellors, I am satisfied they all know their business does nobody any good, but produces only mischief and misery. But all they care about is the money they get, and they generally have so little principle if it was'nt for fear of the law, I don't see why they would'nt steal money just as soon as make it in that way. It would not do poeple more hurt. Mother often wanted me to leave off selling liquor, and follow my trade. As I am soon to die, I am anxious to do all I can for those I leave behind. And I should like to warn all liquor sellors against the influence of their business; and I hope my example may be a warning to them. I would warn all young men against drinking. From what I have seen and experienced during the last nine years, I am convinced that no man can sip a little occasionally without becoming a drunkard. I have seen a great many respectable men being in this way, and not stop till they had ruined their fortunes, and their health, and lost their lives. I have seen a great many families in comfortable circumstances, reduced to poverty, and perfect wretchedness by my business, and now I deeply regret that I have in any degree contributed to it. There is no safety any where but in letting liquor alone entirely. When I lived with Esq. Bayard, I lived happy in those days. O! if I had but attended to the faithful instructions I received while in that godly family, and in the Sabbath School, I might have been a respectable and useful man, and a comfort to my aged mother in her declining years.'

The expressions were written down as he uttered them, and read over to him one by one, and he told us they were correct.

He mentioned a fact which shows the influence of this business, in blunting every sensibility of our nature. Since he has been confined, not a single one of the 275 rum-sellers in St. Louis has ever come near him or offered to do any thing for him. Not even Fisher himself, his employer, has visited him but once, and that was on his own business! Further, Buchanan's Counsel told us, that Fisher refused to pay the postage of a 'etter from his mother to him—addressed to his (Fisher's) care; and this too, notwithstanding he had testified under oath at the trial, that the prisoner had been, ever since he knew him, a man of perfectly unexceptionable character! Prisoner's counsel paid the postage himself.

DULL BOYS.

We are not to conclude that those who are at first exceedingly dull, will never make great proficiency in learning. The examples are numerous of persons who were unpromising in childhood, but were distinguished in manhood for their great acquirements.

Adam Clarke, D. D., was taught the alphabet with great difficulty. He was often chastised for his dulness; it was seriously feared by his parents that he would never learn: he was eight years before he could spell words of three letters. He was distinguished for nothing but rolling large stones. At the age of eight, he was placed under a new teacher, who by the kindness of his manner, and by suitable encouragement, aroused the slumbering energies of his mind and elicited a desire for improvement. It is well known that he became even more distinguished for his various and extensive acquirements, than he had ever been before for rolling stones.

Isaac Barrow, D. D., for two or three years after he commenced going to school, was distinguished only for quarrelling, and rude sports. This seemed to be his ruling passion. His father considered his prospects for usefulness or respectabilily so dark, that he often said, if either child was to die, he hoped it would be Isaac. But Isaac afterwards became the pride of his father's family, and an honor to his country. He was appointed master of Trinity College, at which time the king said, 'he had gived the office to the best scholar in England.'

The Rev. Thomas Halyburton, formerly Professor of Divinity at St. Andrews, had, until he was twelve years old, a great aversion to learning. I might mention many other examples to illustrate the same truth.—*Davis' Teacher.*

CHINESE PERSEVERANCE.

Among the Chinese, eminent learning is attained only by great application and perseverance. The first years at school are spent in committing the canonical books to memory; another six years are required to supply the students with phrases for a good style; and an additional number of years spent in incessant toil are needed to insure success. Long before the break of day, the Chinese student may be heard chanting the sacred books, and till late at night the same task is continued. Of one man it is related he tied his hair to a beam of the house, in order to prevent his nodding to sleep. Another, more resolute, was in the habit of driving an awl into his thigh, when inclined to slumber. One poor lad suspended his book to the horns of his buffalo, that he might learn while following the plough; and another bored a hole in the wainscot of his cottage, that he might steal a glimpse of his neighbor's light. They tell of one who feared that the task assigned him was too hard, gave up his book in despair, and was returning to a manual employment, when he saw an old woman rubbing a crow bar on a stone; he asked her the reason; she replied that she was just in want of a needle, and thought she would rub down the crow bar till she got it small enough. The patience of the aged female provoked him to make another attempt, and he succeeded in attaining to the rank of eminency in the empire.—*Medhurst on the State and Prospects of China.*

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Boston, Feb. 22, 1840. 1y

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